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The Chaplain

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THE CHAPLAIN AND ADVERTISING .... *Ch. Hal D. Bennett*

Also:

THOUGHT-STARTERS • BOOK NOTES • WORK METHODS
QUOTES • RELIGIOUS NEWS ROUND-UP • PERSONALS
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Editor: CLARENCE W. HALL, Litt.D.
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• *The foremost enemy the church must tackle is—indifference!*

Whither Organized Religion?

By DANIEL A. POLING, D.D.

Major, Officers Reserve, U. S. Army Chaplain Corps

TODAY organized religion is fighting for its life—its more abundant life. Many stories in both the religious and secular press are so worded as to convey the impression that there is a great religious awakening in the armed forces. The impression that there are no "atheists" in foxholes may be generally justified, but it conveys the wrong impression if it leads any one to conclude that all soldiers are religious. They are not, as you and I well know.

Service men are a cross-section of humanity in the mass, and, so far as this country is concerned, if the test is *merely* membership in the church, then this is not a Christian nation.

That may seem like a startling statement, but it is true. Its truth is proved by an elementary problem in arithmetic. Take every member claimed by every church of every denomination and faith in the United States and add them all together. Make a liberal allowance for the small sects. Subtract this total from the 134,000,000 inhabitants of this country and your answer is that more than 70,000,000 do not belong to any church of any faith. Also in the group of church members are those men and women who go to church perhaps once a year—at Easter or Christmas. These also are counted as members of organized religious bodies.

Three times within the past two years I have toured the world's battle-fronts, and am now setting forth again. My trips have taken me from England to North Africa, from South America to Egypt, India, China, the Southwest Pacific and to camps at home. Certain scenes and incidents are indelibly stamped on my mind as revealing some of the most religious men and women I have met. But on all the fronts the overwhelming indifference to *organized* religion impressed me as perhaps the greatest danger to the future of our country.

It is reasonable to expect that the man who comes from a home where he had religious training, where proper examples were set and where his upbringing included the church, will return as decent as when he went away. Whether he will be as good a Christian, only time will tell. Attendance at camp services, while often large where popular chaplains are in charge

nerally represents only a small rcentage of the military unit.

On the other hand, some of the en who seem to have been passed or neglected by the church be- re they went away may return tter men than when they entered service. This will be due to the cipline they have undergone, to realization of the horrors of war, their own sufferings endured, to eir comradeship with other men, d, above all, to their identifica- n with a cause where life, liberty, cred honor and all for which the nited States stands have been at ake.

When the millions of men now uniform return to peace-time ac- ities they will control the polit- al, economic and social life of merica for the next two genera- ns. The problem that confronts ganized religion today is: What the church going to do about at? Who is going to break down e philosophy that training and ttle may have built up in these en and explain to them in one- llable words what their victory eans?

These men at the front are be- g educated in the doctrine of e or die, kill or be killed. They mire the priest, the minister or e rabbi who will crawl a hundred rds under fire to be with those at e front when the supreme sacri- e is imminent. Never doubt that. aplains will have the ears of en when they come back. But aplains form only a small per- ntage of the total ministry.

It will not be enough for the urch to open its doors on Sun- y or every day and say, "Come " The church must go out through these same doors, just as you chaplains go now. The church must go to men and women where they are and as they are. Perhaps the thing of first importance is to listen to men and women who do not care to listen to what preachers have to say.

The church must be just as practical as is business; business is organized now to capture and increase trade. The church must rally and organize its total possible strength for the total task. The entire field with regard to the total population, and without consideration of color or race, must be surveyed and organized.

One task of the church is to bring religion back to the men who while in the service went away from it, and to enrich and strengthen it in the homes they will presently establish.

Committees of business and professional men from our congregations should visit the employers of every man who went to the colors from a particular congregation. My own church is doing this to discover how many old jobs will be open when the men come back. Also, we are learning, by correspondence with the men themselves or through contacts with their families, just what these men desire. Some wish to go to school; others have formed new ideas about future work. We should put the weight of the church behind the effort to relate service men not only to religious activities but to work and social relationships.

Here is another plan that has become significant at my church. Every man in the service has been assigned a "church twin." In addi-

tion to what he does, the service he renders, the man at home adds at least one thing of church activity that his twin in camp or at the front would have done or might have done. Of course, there is correspondence between the two men. In our visitation campaign I have found business organizations that already have assumed responsibility not only for giving the returning soldier his old job but for retaining the man who took his place. That is different from the old "claw and fang" practice current in business years ago.

Since prayer has come to be recognized as playing so profound a part in the life of the individual, why may we not organize a "Royal Prayer Force" in every church? In addition to its prayer program, this force may be charged with responsibility for looking after the relatives and homes of service men, for keeping in contact with them and for maintaining vital relations between these homes and the men themselves.

As chaplains, you can do much to encourage home churches to prepare in this and other ways for the returning men, who now are being mustered out at the rate of one million a year. Religious and other church activities at home should be carried on twenty-four hours a day, and seven days a week. These activities need not always be in the church building, since there are many other agencies in the community which do some things better than the church can do them—indeed some things the church as such should not attempt. If we are to interest young people in religion, we must relate the church to their normal, worthy ac tivities. Experience has proved tha unity which transcends differenc does not weaken faith and doe strengthen individual loyalties.

Today organized religion, as it expressed through the church, confronted with the greatest prob lems of religious history, and these the very greatest is indiffer ence—indifference which is dry r within. Let the church face th danger and meet the issue squarel She can do it! She can conquer, ar *will* conquer, because with all th weakness of human leadership th currently beset her, she is first ar last a divine institution.

I believe there is more religio in the world today than at any tim in the written history of man, b generally this religion is not co cerned with the schisms and orth doxies of a particular faith. It is th religion of a people overwhelme by the burdens of uncertainty, fe and despair. They look now for th dynamic leadership that will bri them to a better country and to O who can bind up their wounds, r lieve their distresses, comfort the aching hearts and heal their sou

What is the answer to the cha lenge of so great an opportunity

Jesus Christ himself is the a swer. And if we would lead m aright we must follow his leade ship. We too must go about "doi good." We too, like the disciples old, must leave all to follow him all of our preconceived notions, of our small sectarian differenc and all of our selfish ambitio "Whatsoever he saith unto thee, it," were the words of Mary, mot er of Jesus. That is the urge command to the church today!

"Only those are fit to live
who do not fear to die . . ."

The Other Side of Death

By Frederick Ward Kates, B.D.
Christ Episcopal Church, Oswego, N. Y.

IN these days, when the beat of the wings the angel of death is er sounding in our ears, d when daily, hourly, hole legions of young en are, to use the stock hrase, going before their me, in the sense of dy- g with but few years their credit, it is our uty to look at the un- arful side of death." Will said! These words of the late Bishop harles Henry Brent, though writ- n twenty-five years ago in the idst of World War I, might well ave been written for and ad- essed to us of today. Faced with e solemn and sobering fact that ousands of our finest young men ave died, are dying, and will die this war in which our nation is gaged, a fact we dread to counte- nce yet cannot like any other fact ny, how shall these men and we rselves regard death?

"It is our duty to look at the un- arful side of death," declared shop Brent. Is there such an pect to death, an unfearful side? e beileve there is. Certainly the llowing may be said.

When the *Titanic* went down in pril, 1912, a survivor related that harles Frohman, who perished, id to encourage the panic-strick- en: "Why fear death? It is the most beautiful ad- venture life can offer." Commenting on this, Finley Peter Dunne wrote an article which began: "Any man who thinks at all is afraid of death." Both men were speaking with utmost seriousness. And then in a slender volume written during the travail of the World War of a generation ago, the late Bishop Brent wrote, "Let it be said, with the glorious certainty that belongs to the assertion, death in its Christian character is a superb victory, crowning all the victories of life."

I

Which of these three men was right? Feeling that the majority of men will be disposed to agree with him who declared that "Any man who thinks at all is afraid of death," let us with open eyes look at death and try to see the aspect of it we so commonly neglect—the unfear- ful side—and then, maybe, we shall be able to agree with the men who believed that death is "the most beautiful adventure life can offer," that it is indeed "a superb victory, crowning all the victories of life."

First of all, realize how perfectly

normal and entirely natural a phenomenon is death. Death is not something apart from or hostile to life; it is but the final stage in the experience of mortality. As Bishop Brent reminds us, "If we have been walking by faith, that is to say, making each day a new adventure into the unknown, death cannot take us by surprise or do anything worse than challenge us to move into the inevitable as though it were our own deliberate choice.

"If we think of death as an introduction into conditions wholly foreign and unsuited to human nature," then truly death is something of which to be afraid. "But it is thoroughly human in that it is a part of universal experience. It is suited to us. It is the next thing we need when we have finished here."

So we regard death, whenever and however it comes, as a perfectly natural and entirely normal event in our life's story like being born, and, like birth, just as necessary, and, like birth, a sort of boundary experience.

It is the horror and fear of dying that is our chief trouble—not death itself. But "whatever the guise in which death greets us, death is in itself never more and never less death." A frank recognition of the normal and natural and inevitable character of death will help us to think of it without fear and to face it when it comes with heart and spirit unafraid.

Certainly there are far worse things than death. To live as a slave rather than to die fighting that one's self and other men might live free is far worse than death. Hopeless mental illness, interminable sickness, excruciating pain, disability beyond hope of redemption—these in many instances, are far worse things than death and certainly are infinitely harder to bear.

II

Recollect too that "the greater and the better part of life is out of sight." This conviction will help one to face death without fainting and without fear.

Every Christian knows that "Here we have no continuing city but we seek one to come." And so is that every Christian regards his life on earth, however long it may be, as the sojourn of a pilgrim with every day's progress being a step that brings him nearer to his ultimate home. To the Christian this life is but a preparation, a training school, for the life that lies ahead the true life, the real life, for which he is destined, "the greater and the better part of life" which is out of sight.

Judging by creed and conduct for many people nowadays out of sight means out of mind. But the Christian believes that life here on earth is far from being the whole of life, that it is but a fragment of all the life we have to live. "The purpose of Christ was not to introduce men to death, but to life by way of death, himself leading the way," Bishop Brent splendidly tells us. Death is not the end of Christian effort but rather life in that "greater and better part of life that lies beyond us and ahead and toward which daily we go. In that other world beyond this one we know, which the servants of God enter when thy depart this life there are greater wonders, fuller experiences, richer fellowship

ider knowledge, deeper joys, than r human minds can now con- ve. "Eye hath not seen, nor ear ard, neither have entered into e heart of man, the things which od hath prepared for them that ve him."

III

Again, about death whether it mes to us in our bed at home or battle on land or sea or in the y-blue air, this surely may be id: It is nothing of which we ould be afraid. Pagan darkness es not hang like a pall of fog er Christian graves, for the hristian knows that the universe God's house and that this pres- t world is not the only habitation r the living. "The souls of the ghteous are in the hand of God," e Christian believes, "and what is ear to him will never be plucked t of the land of the living."

Death is sleep, the Psalmist tells s, and the New Testament repeats e figure. It is Jesus himself who eaks the words: "Our friend azarus sleepeth. . . ." When tephen was stoned to death by e angry Jerusalem mob, it was id of him, "He fell asleep." So eath is going to rest, a going to eep, with our work over, with our bor done, when evening comes, hen the busy world is hushed, hen the fever of life is done.

Death is also an exodus, a going rth from the land of bondage to realm of liberty, an act of eman- pation liberating us to go for- ard into the promised land. In the ew Testament, death is also pic- red as an unmooring. "The time my unmooring is at hand," said . Paul. 'Death is like that: it launches us into the sea of a larger life beyond this life which we know so well. Death is a home-coming, a going home, after being wayfar- ers, strangers and wanderers in an alien land. While at death we seem to embark upon an unknown sea, we do not go to an unknown land. We go where Christ is, where he has gone before to prepare a place for us, and there we shall be at home.

Death, the book of Genesis tells us, is a punishment. Death, says Science, is just a law of nature. But Jesus Christ says death is nothing save the gate through which we pass into immortal life, the gate of life through which we pass to our joyful resurrection. To the Christian, surely, death is noth- ing of which to be afraid.

And then the Easter faith enables one to view death without fear and unafraid. Bereavement, we know well enough, is, in the words of Dean Inge, "the deepest initiation into the mysteries of life, an initia- tion more searching and profound than even happy love." We know, too, that bereavement is the might- iest challenge to our trust in God and that if faith can overcome it, there is no mountain it cannot re- move. But the time of bereavement is the time above all others for the Christian believer to show forth and to live his Easter faith, if he holds that faith—and if that faith holds him, which is more impor- tant.

The somber black of deep mourn- ing does not help us to gain and to maintain an unfearful view of death. Not black but white is the Easter color. The black identified with Christian death is a blatant

denial of the Christian's Easter faith, the faith that buoys and sustains human hearts.

The tone of victory and triumph should dominate our farewell to loved ones who go on ahead of us. We cannot, of course, force ourselves into this temper of mind, but it will follow as the logical result of a Christian view of death, the only way of regarding death which enables our human hearts to face death without fainting and allows us to die without despair.

Can anything more be said? Yes, we can say this, quoting Theodore Roosevelt: "Only those are fit to live who do not fear to die." The man who is not afraid to die is the man who is free to live. The skies are his to grasp in his hands. The earth is his and all the richness therein. The wonder of life charms his every hour and he rides through life on an eagle's wings. It is true that it is only when we are no longer afraid to die that we truly begin to live. When we shall have died to death, we shall be fitted to live.

When we have conquered the terror of death and surmounted the fear of dying, we shall be as men born again, suddenly come alive and something else too: we shall no longer be afraid of anything or anyone on earth or in heaven. When the fear of dying is overcome all other fears melt away. Death holds no terrors for the clean and brave and true of heart. Death only terrifies him who is afraid to live.

THE EASTER EXPERIENCE of the disciples is constantly repeated. The Christ they had known was a limited one, especially in their comprehension. Being limited, that limit was sure to be reached. His death brought utter bewilderment, when only their love remained. To that love he came again, the same Christ and yet not the same. He was a greater, an unlimited Christ, who would now be with them always. In every great bewilderment of our own or the Church's life, it is always true that a limited Christ has gone, in order that a new Easter of the same, but a greater Christ may be ours.

—DR. F. H. KNUBEL, *President Emeritus, United Lutheran Church in America*

•

THERE IS ONE WAY in which we can all prove that Christ is alive. That is by making it absolutely certain to all who observe our activities that he is alive in us. There are a good many ways of attempting to defend the Christian faith. The most powerful one and in one sense the only one of permanent value is that which consists in a life which makes it impossible for other men to forget Jesus Christ. To remind men of him is the greatest service men can render to him. To keep his spirit alive in the world is our greatest testimony to the Resurrection.

—DR. LYNN HAROLD HOUGH, *Dean, Drew Theological Seminary*

A message that makes Easter as contemporary as tomorrow

The Three Resurrections

By Boynton Merrill, D.D.
First Congregational Church, Columbus, Ohio

T looked pretty final. "Crucified, dead and buried," so say the creeds. And when Jesus had cried with a loud voice he said, Father, into Thy hands I commend my spirit . . . and he gave up the ghost"—so says the Gospel record. "And Pilate gave his body to Joseph of Arimathea and ordered that the tomb be sealed and that a guard be set, *making sure*"—so says another Gospel record.

Yes, it looked pretty final. Pilate thought so; Pilate's soldiers thought so. Jesus' weeping mother thought so. Jesus' disciples, who saw him die and helped to bury his broken body, were sure of it. "We had hoped that he would have been the one to save Israel," they lamented. But when the great stone thudded down into the deep groove in front of the door of the tomb of Joseph, it thudded down too upon their hopes.

When the soldiers came and sealed the door they sealed much more than a door. Rome was thorough in such matters. Empires cannot be held together if their Pilates bungle. The kingdoms of this world might dissolve, they might even become a great brotherhood, if the masters would relax their mastery. And Rome had no intention of dissolving. Here, then, was one more agitator safely and forever put away. Jesus' own words seem to sum it up. "It is finished," he said.

But it was *not* finished. Something apparently went wrong in that far-away, insignificant Roman province. Either someone bungled or something too strange or too powerful for anyone to guard against was afoot. For when, four hundred years later, the Empire did fall in pieces, those pieces were caught in the hands of men whom Pilate somehow had failed to seal in his tomb. Since then fifteen hundred more years have come and gone and other empires have risen and fallen, but followers of this "crucified, dead and buried" Galilean rule still from beside the Tiber. And, strange though it may seem, they rule a kingdom far more vast than ever Rome dreamed of calling hers.

Confronting this incredible thing men say, and they say rightly, that they are confronting the Resurrection—the re-entry after death into the life of the world of the greatest soul ever to wear the garment

of flesh. That is the audacious claim, the triumphant theme of Easter.

Today men react variously to this ancient, inescapable assertion of the Christian faith. It is fact, says one; it is legend, says another; it is a mystery past finding out, says many. It is believed; it is doubted; it is denied; it is explained and explained away. It is scoffed at and accepted; it is wrapped in a web of controversy and conjecture. It is carried tenderly in the devout faith or in the unquestioning hearts of millions.

Thus, too, men reacted to it when it happened. The men who were actually there, who were closest to Jesus, who were observers of the whole thing, who helped bury his broken body in Joseph's tomb, who had everything to win and everything to lose, declared—and I quote the record exactly—that they were "amazed," "perplexed," "astonished," "affrighted," "troubled," that they "believed," and that they "disbelieved." These were their first reactions to this tremendous, unexpected experience. But afterward, it is abundantly clear, they were suddenly sure of Christ's near presence. Never again did they feel they had really lost him.

I want to point out that when we come up to Easter morning to confront the Resurrection we are really facing *not one, but three resurrections.*

On Easter Day we commonly consider only the first resurrection. We ought to remember that out of the first resurrection came the second; and this is the best and noblest confirmation of the first that one could ask. But unless these two earlier ones issue in the *third* resurrection, one might almost quer if the earlier ones were not in vai —in vain for us, at least.

I

There is, of course, first the res urrection of Jesus, the re-entr into the life of the world of hi whom Rome and Jewry united t put away, as they thought, foreve The resurrection of Jesus, cor ceived in purely physical term seems to me to be outside of an surely unique in human experienc It seems also to be utterly beyon human comprehension—if one ir sists that it be comprehended pure ly in physical terms.

To account for spiritual wor ders (and the life of Jesus is spiritual wonder) in physical tern seems to me to be reversing God real order. When, however, yc start accounting for physical wor ders in spiritual terms, then lig breaks and all shadows disappea It is in God's order that the spiri ual wonder which we call lo should make a house into a hom not the other way round. It is "t invincible surmise" that it is t spiritual thing we call faith whi sends men out to conquer uncha ed seas and trackless skies and endure every sort of trial a hardship. We must be on our gua lest we lose the magnificent spiri ual certitude of the Easter *faith* the dust and futility of the East *problem.*

To bound Christ's life by manger and a tomb, or to thi that a cross could end it or that grave could hold it, is to try crowd his all-conquering spirit in a pitifully small space. I agree wi Paul that "if Christ be not ris

rom the dead, then is our faith ain." But I remember that this me Paul goes on to tell us that flesh and blood cannot inherit the ingdom." We sow the corruptible esh, we are raised the incorrupble spirit. What we lay down eak and broken is raised strong nd whole in what Paul calls "a piritual body."

I believe that he did re-enter life, nd for proof of it I point you to he incontrovertible fact that for early two thousand years this Christ—this unstoppable, risen Christ—has loomed above the life f the world, immeasurably exalting it and making it restlessly ware of how far it has yet to climb. Truly "we are here under the hadow of an infinite name." Beond any doubt, we live and die in he heart of an enfolding presence —*his* presence. More than that I annot, and more than that I do ot, ask.

II

And the second resurrection? It s the resurrection of the disciples. t is the amazing fact, indubitable nd incontrovertible, that the disiples were suddenly raised into a ewness of life which at first lowly, and then swiftly, began to enetrate and to alter the life of the vorld. That these uncouth men, icked up on the beaches and farms nd street corners of Galilee should ave become the founders, in Christ's name and spirit, of the ightiest and most influential initution on the face of the planet, s incredible. But it is true.

That they—leaderless, powerless, efeated, hated, scattered and rightened almost to death—should suddenly have found their tongues and the courage to use them into the very teeth of Rome and Jewry, and have "gotten away with it," is past all human explanation. Their love for Christ, their sense of his close, constant presence with them, their conviction (gained by his teaching and by his and their resurrection experiences) proved that death does not end life, that death sets man's spirit free to wider, more untrammeled service, their loving devotion to one another, their patient endurance of suffering—word concerning all this spread "like hallowed fire from heart to heart" and within a generation the Mediterranean was circled with kindled and kindling lives. There were, before Paul died, even saints in Caesar's household in far-away Rome.

Here, then, is the second resurrection, the resurrection of the disciples. I confess I cannot make up my mind which is the mightier marvel of the two. I am certain that Jesus' spirit did not die when they cruelly slew him, but rather came back in some mysterious fashion to range and bless and, some day, to rule the world. It was inevitable that his spirit should move from great to greater power.

Yet I marvel a little more, I think, at the second resurrection, for it does not seem to me inevitable that this too should have happened—save as it is inevitable that where Christ's spirit comes new life should come too. Only thus can I understand why these frightened, scattered disciples did not stay buried in their mediocrity and fear. Both resurrections are touched, as is every resurgence of life, with the

mystery and the might of the spirit.

This which I am calling the resurrection of the disciples, this leap out of certain defeat toward a magnificent victory, seems to me to be a supreme example of one of those sudden powerful leaps or thrusts forward which the race, quite unaccountably, takes every few hundred or a thousand years. These thrusts forward help me to believe in God as still concerned with, as still *making,* heaven and earth.

I dare believe that we in these awful days may quite possibly be climbing some last, steep, sheer ascent. The present travail may be merely the result of our selfish sinning; we may be reaping a whirlwind of our own sowing. We may, on the other hand, be on the verge of wondrous days and a new obedience. We may, if we are obedient to the highest spiritual vision that we can catch, find that we too are ushering in new and better days. The chance is here. God may even be waiting, as it were, to lead us in.

III

And this brings me to the third resurrection, and it is one which especially concerns us and this Easter. I can see little more than pious reverence in talking about the resurrection of Jesus in 30 A.D. if it is to make no difference in us in 1945. It comes perilously close to sheer hypocrisy for us to sit aloof like spectators and applaud from a safe distance the bravery and suffering of the disciples, and then to shrug our shoulders, feeling that what we have witnessed lays no weight on us.

The real Easter problem is not, "Did this thing happen *once*?" Th real Easter problem is, "Dare w let it happen again, *now,* in *us*? Do I dare, am I willing, to let hir rise in me? Dare I let him make m too rise—rise from the man I a to the man I might be, to the ma who will stand up for the kingdo of justice and peace and be *counte* no matter what it costs?

I have a suspicion that many us argue about the first Easter an that far away resurrection becaus we know it is far safer than it really to face *this latest* Easter an our own resurrection. To contem plate the mist surrounding th legends of the first century is n nearly so hazardous as to face th mists of hate and materialism a the world's need for Christ and h church in the twentieth century.

Pilate sealed Jesus' tomb wi wax. We seal it with our own sel ishness, and it is a far firmer se than Caesar's. We prolong th doubtful mood of the first fe weeks after the crucifixion becau we see clearly that really to belie in the risen, living, present Chri will demand of us far more th we are ready to give.

Here are the three resurrection (1) The resurrection from h trampled body of his mighty spir set free to love and serve a change the world. (2) The resu rections from fear and selfishne of those who loved him first far-off Galilee. Of these two resu rections there is no single str shadow of doubt.

But of the third—the resurre tion of our own spirits—I find th I am forced to wonder: *do we da to rise with him to love and ser and change the world?*

TEXT: *"And he said unto them, why are ye so fearful?"*—Mark 4:40

The Conquest of Fear

By CHAPLAIN WILLIAM V. MORGAN

FEAR, in some form or other, dogs every one of us. The mother is fearful about the welfare of her children. The father is afraid that too soon he might lose his job. There is not a home or an office, school or a church, a barracks or a tent, in which some hang-dog apprehension is not eating at the hearts of the people who go in and out.

Fear is the cause of most of our wickedness, our weariness, our unhappiness, our stupidity. There is not as much sin in the world as many of us think; there is enough, God knows, but most of our brutalities are the blows and blunders of blindness. We hate, we hurt, we rob and wrong each other, making life despicable to ourselves and to our fellows, because we are afraid.

Little wonder, then, that men and women everywhere are asking this question, "How can I overcome fear?"

The answer lies with Jesus Christ. Only he had the satisfactory answer. No one ever saw the back of Jesus turned in fear.

When Pilate had Jesus in court, the Roman governor thought his prisoner to be a strange man, but he did not think him a coward. There were no sudden dangers which shook his poise. There were no crises which shattered his nerve. Perhaps nothing helped more to win for Jesus the title of "Master" than did his superb control of fear.

Hence it would be hard to find in all the New Testament a statement more characteristic of Jesus than his commands, "Fear not," "Be not afraid." When the worried multitudes came to hear him on the Mount, he said: "Be not anxious." In the house of mourning he said, "Fear not, only believe." To his frightened followers on a storm-tossed vessel his word was: "Why are ye so fearful, how is it that ye have no faith?"

The Man of Nazareth, who himself was never called a coward, went about trying to fortify his friends for their hours of crisis. No counsel came from his lips more often than, "Fear not."

I

First of all, Jesus sought to deliver us from *the fears of Yesterday.*

Realizing how prone we are to allow the yelping pack of yesterday's hounding anxieties to break

in upon today's peace of mind, Jesus taught the principles of closing the mental gates in the rear. When he said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God," Jesus was enunciating a principle whose practical value is apparent to anyone who has experienced the distractions of regret and remorse.

Remorse and regret have a paralyzing effect. And the man of action must form the habit of shutting the door on what has been done and cannot be undone. He must free himself from the futile and wearying practice of retracing the steps by which he reached yesterday's decisions and wondering whether he might have done them differently. Jesus commanded, "Eyes front."

II

Secondly, Jesus sought to deliver men from *the fears of Today.*

This he does by seeking to reawaken the spontaneous trustfulness of childhood. The normal, healthy mind of a child is not clouded with suspicions, nor are its wings of imagination and faith clipped by complexes and calculations.

But the adult mind is all too soon filled with shadows of distrust. Our so-called world-wisdom seems to generate suspicion. Jesus would deliver our adult minds from the dominion of our distrust by having them reborn. When he looked into the soul of a calculating Nicodemus, he saw that liberation could come by nothing else than being "born again."

This rebirth restores what Paul says God gave us, "not a spirit of fear, but of power and love and discipline." Such healthy-mindedness is a preventive against the infection of fear. It makes the spirit immune to germs of suspicion. Jesus made the cultivation of a healthy, sound, affirmative mind the first factor in conquering fear.

The mind of a child is positive not negative. Note the positive and affirmative emphasis in these words: "The Lord *is* my shepherd I *shall* not want. He *maketh* me to lie down in green pastures; He *leadeth* me beside still waters. He *restoreth* my soul." "Our Father who *art.*" "I *can* do all things." "My God *will* supply."

Jesus tried to impart this positive-mindedness and childlike trust to his followers when he knew that they were about to be attacked by fear. A minister once took his watch to a jeweler, who advised him that a delicate timepiece, if carried on the person, should be wound in the morning rather than at night. "For," said the jeweler, "the watch suffers many shocks as its owner moves about, and it *should start the day on a strong spring.*"

Similarly, Jesus would have his disciples start the day on a "strong spring." He fortified their courage in advance by morning solitude and prayer before the crowds beset them, and prior to Gethsemane and Calvary he gave them the intimate soul-quickening comradeship of the Last Supper.

This is one of the many advantages of consistent chapel and church attendance. As you come each Sunday morning to bathe yourself in the divine light of God

resence, to worship the Living
Saviour, you start the week on a
strong spring." You are fortified
gainst fear by the blessing and
enediction incurred from the wor-
hip of him who said, "Why are ye
so fearful? How is it that ye have
no faith?"

III

Finally, Jesus would set us free
rom *the fears of Tomorrow.*

In Mark, the fourth chapter, read
he story of Jesus and his disciples
n the Sea of Galilee. The fisher-
nen disciples had been out in
nany a gale on this lake, but
ever had they experienced one
o terrible as this. In spite of their
renzied bailing, the water was
aining on them. Panic laid hold on
he hearts of the landsmen first of
ll. From them it spread like a
lague to the fishermen, for fear is
lways infectious. Through all the
xcitement and terror Jesus lay
sleep. Finally someone awakened
im, crying, "Master, carest thou
ot that we perish?"

Remember that Jesus was not a
ailor. He probably had never been
aught how to steer a ship in a
tormy sea. He was a carpenter.
et, when he stood up in that fish-
ng-boat, such a look of confidence
nd peace was on his face that the
shermen began to wonder why
hey were afraid. One brave man,
whether in a building on fire or in
storm at sea, can often shame a
anic-stricken crowd out of their
owardice. Quietly the Master
urned to the storm and chided it.
e did this not because he feared
he storm, but for the effect upon
is companions. Then, almost in
he same breath, he rebuked his
disciples, saying, "Why are ye so
fearful? How is it that ye have
no faith?"

What Jesus meant was that they had no faith in *God.* He expresses his disappointment in them because they were afraid, because they had allowed themselves to become stampeded by fear. Jesus meant that if they had possessed true faith in God they would not have been afraid of the threat of physical death. They would have been sustained by the assurance that, even though their bodies had found a resting-place on the bottom of the Sea of Galilee, their souls would have been secure in the keeping of God.

In Jesus' own case, we cannot fail to observe his utter indifference to the fate of his physical body because his goal was wholly a spiritual one. He tried to impart this outlook to his disciples when he said to them, "Be not afraid of them that kill the body, and after that have no more that they can do."

The faith that Jesus had sought in his disciples is manifested in the life of Sir Wilfred Grenfell of the Labrador. In his autobioghaphy he tells us of the day on which he found himself drifting out into the North Atlantic, on a little pan of ice, without food, without means of lighting a fire, and with only his dogs beside him. He was in danger of freezing to death. In order to save his life, he killed three of his dogs and skinned them, wrapping their furs around his own body. All night long he spent on that ice-pan. When morning broke he was miles out at sea. He hoped to call attention to his plight by means of

signals. Using the frozen legs of the dogs tied together for a flagpole, he fastened his shirt to the top of it and waved frantically. Hour by hour he held aloft this improvised flag, without any result. Finally he became reconciled to death. These are his own words:

"I can honestly say that from first to last not a single sensation of fear crossed my mind. My own faith in the mystery of immortality is so untroubled that it now seemed almost natural to be passing to the portal of death from an ice-pan."

Snow-blinded, with hands and feet frozen, Dr. Grenfell was finally rescued by fishermen.

How heartily Jesus would have approved the faith of that courageous man! Grenfell knew that there was no reason for fear. Even though the Atlantic should become "his vast and wandering grave" he would, as he himself expressed it, "go on living elsewhere with ampler opportunities of service in the larger life."

Our personal relation to Christ will determine our relation to the past, the present and the future. Jesus is our Pilot, our Righteousness, our Saviour, our promised and infallible Guide, even until death, and throughout the vast beyond, forever and ever.

Take Your Choice!

Karl Marx said that man was an animal—an eating animal. To understand his behaviour you must understand economics. To make him happy you must give him a full dinner pail. To attain world peace you must assure him that he may continue to eat. If he cannot eat, he will be troublesome; if he eats, he will be content.

Charles Darwin said that man was an animal—a struggling animal. Survival and dominion are his chief objectives. Let man get power, and he will be happy. He will not be content just to eat; he must also dominate. His lust for power is more primeval than his appetite for food. Let him be boss, let him feast on the plaudits of men around him, and he will be content.

Sigmund Freud said that man was an animal—a breathing animal. His sex hungers are prior to any other lust. Give man full and uncurbed expression in sex and he will be happy. Deflect or sublimate that passion and man becomes unmanageable. Give his biology free rein, and his problems are solved.

Aristotle said that man was an animal—a reasoning animal. Give him knowledge, and he will behave. Educate all men in the good life, and they will live the good life. A man misbehaves because he does not know better. Develop his mind, and his life will be controlled and content.

But Jesus said man was a son of God—made in the likeness of God himself, with infinite capacities for development from a creature "little lower than the angels" to the heights of fellowship with the Father.

Take your choice!

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

I am not bound to win but I am ound to be true. I am not bound to ucceed but I am bound to live up to hat light I have. I must stand with ybody that stands right; stand with im while he is right and part with m when he goes wrong.

—*Abraham Lincoln*

Anything that dims my vision of hrist or takes away my taste for ible study or cramps my prayer life r makes Christian work difficult is rrong for me, and I must, as a Chris- an, turn away from it. This simple ule may help you find a safe path r your feet along life's road.

—*J. Wilbur Chapman*

General MacArthur recently told an ustralian Bible Society visitor, "Sir, ever a night goes by, be I ever so red, but I read the Word of God be- re I go to bed."

Jesus Christ is the condescension f divinity, and the exaltation of hu- anity.

—*Phillips Brooks*

One cannot always be a hero, but ne can always be a man.

—*Goethe*

A man should never be ashamed to wn he has been in the wrong, which but saying in other words, that he wiser today than he was yesterday.

—*Alexander Pope*

I will let no man drag me down so w as to make me hate him.

—*Booker T. Washington*

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man.

—*George Washington*

Doing the will of God leaves me no time for disputing about his plans.

—*G. MacDonald*

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.

—*Charles Lamb*

Our prayers should be for blessings in general, for God knows best what is good for us.

—*Socrates*

Ridicule is the first and last argument of fools.

—*Simmons*

Two things stand like stone:
Kindness in another's trouble,
Courage in your own.

—*Abram Lindsay Gordon*

You cannot pound an idea into the human mind. An idea is a flower. You can shake its perfume on the air, but that requires no bluster. An idea is a jewel. You can twirl it before the people, that the light of every facet may fall upon their eyes, but that requires no muscle. If you want to get a great truth into the human heart, tip it with a gentle tone.

—*Charles E. Jefferson*

There is no defense or security for any of us except in the highest intelligence and development of all.

—*Booker T. Washington*

Not until we can love all races, and so-called nationalities, as Christ loved them, are we on the road to peace on earth.

—*Sir Wilfred Grenfell*

RELIGIOUS NEWS ROUND-UP

By Jacob Simpson Payton, D.D.

REALISTIC PEACE-PLANNING: A new approach by Protestant leaders to international problems emerged from the Second National Study Conference on the Churches and a Just and Durable Peace, held in Cleveland from January 16th to 19th. Characterized by Chairman John Foster Dulles as "one of the mos representative religious gatherings ever convened," this second "Delawar Conference" brought together 500 ministers and laymen representing America' most influential layer of Protestant leadership and sounded forth its trumpet in tones which politcial leaders can ill afford to disregard.

After four days of debate on the Dumbarton Oaks security proposals an other world order issues, the churchmen agreed upon a statement which stresse the need for compromise to achieve a just and durable peace. The conferenc in effect summoned the churches of the country to work for high aims, but t shun perfectionism and utopianism in attempting to achieve them. Th emphasis was on the necessity of supporting "attainable" steps towards a lastin peace.

The conference asserted that when a concrete proposal for world organiza tion is presented, Christian leaders must help the people to decide whether marks an obtainable step in the right direction—and then, if it does, to giv the proposal their support. The conference also stressed that Americans shoul not allow their preference for our economic or political system to prevent th United States from collaborating, for the achievement of world order and worl peace, with peoples who have different systems.

The same "idealistic realism" was urged by the Protestant leaders upon th American government. The conference called upon the government to ado and publicly proclaim long-range goals, based upon Christian tradition, inspire and unify the people. But the government was asked not merely to tal about its ideals, but to "get down into the arena" and fearlessly, skillfully an steadily battle for them. The American people were asked to judge the govern ment not merely by the immediate results attained, but by its announce long-term objectives and by whether it works competently to achieve them. I line with these principles, the conference recommended that the church support the Dumbarton Oaks proposals as an "important step" in the directio of world co-operation.

However, the conference did not approve the Dumbarton Oaks proposals their entirety and offered nine measures for their improvement. In brief, th nine amendments are:

(1) Reaffirmation of the Atlantic Charter's purposes; (2) Development and codification of international law to achieve the progressive subordination of force to law; (3) Denying any nation the right to vote when its case is being judged in accordance with predetermined international law; (4) Liberalizing provision for amendments which requires concurrence by all permanent members (big powers) of the Security Council; (5) Creating a special agency on colonial and dependent areas to establish their progress toward autonomy as an international responsibility; (6) Establishing a special Commission on Human Rights and Fundamental Freedoms; (7) Specifically providing for eventual universal membership; (8) Making more specific provision for promptly initiating limitation and reduction of national armaments; (9) Creating provisions designed more clearly to protect and defend smaller nations from possible subjection to arbitrary power of the great nations.

RACE RELATIONS MESSAGE: Calling upon the churches to furnish the leadership in eliminating racial discrimination, the Federal Council of Churches declared, in a special race relations message designed to be used in all churches on February 11 (Race Relations Sunday), that colored service men who have fought along with their white comrades "will not accept in peace that which in war they opposed unto the death."

Acknowledging the "conspicuous failure" of American Christians to bring their racial actions into line with their professions, the message declared: "The non-white races who constitute the vast majority of the human race are rightly tired of the attitudes of superiority of those who, through a racial minority, control the governments of the world. It may be that for our land the testing-ground of the vitality of the Christian faith will be in the area of race relations. That test may come soon."

Describing the racial situation as "tense," the statement pointed out that Negroes are greatly concerned about jobs, about segregation in and out of the armed services, and about equality of treatment after the war. To build a "nation and a world where there shall be no discrimination on the basis of color, creed or national origin," the message outlined twelve "musts" for Christians:

1. We must realize that we have moral obligations to all men.
2. We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being.
3. We must recognize that lines of division based upon color alone are unjust and tyrannical.
4. We must substitute pride in the human race for racial pride.
5. We must break away from prejudices of convention and caste.
6. We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens.
7. We must insure, in so far as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.
8. We must make sure that the life of a person, his standing in the community and ability to meet his needs is not made to depend upon race or color but only upon character and willingness to contribute his best.
9. We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.
10. We must support with counsel, service and material resources all constructive efforts

for equal justice and opportunity for all.

11. We must sponsor study groups, forums, fellowship in worship and other interracial means through which men learn co-operation in meeting common needs and mutual interests.

12. We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.

BRITISH FACTS AND FIGURES: *The Christian Century* reports the membership of the different churches in Great Britain as follows: The Church of England, 3,388,859; Roman Catholic in England and Wales, 1,975,489; the Church of Scotland, 1,278,297; the Methodist Church, 797,706; Baptists, 382,337; Congregationalists, 416,442; Presbyterian Church of England, 76,815; Presbyterian Church of Wales, 175,036; Unitarians, 30,000. These figures were released by *British Information Service*. . . . Illegitimate births in Britain are reported to have risen from a prewar rate of nearly 30,000 annually to an all-time high of more than 40,000 in 1943. One of every fourteen babies born in 1943 is said to have been born outside of wedlock. During the same period British divorces rose from 550 to 2,250. . . . *Religious News Service* reports that Roman Catholic conversions in England and Wales during 1943 were the lowest since before the last war. Conversions totalled 8,319, which is a decrease of 640 from 1942. . . . *Of the 2,500 Methodist buildings* damaged or destroyed by bombing in Great Britain, 300 are reported victims of rocket bombs in Southern England alone. . . . *British Army chaplains* are now equipped with four mobile churches, adapted to six-wheeled, three-ton trucks, and two of them—named after St. Paul and St. George—have been close to the Arennes fighting fronts on the French-Belgian border.

COMING AND GOING: *Chaplain Robert D. Workman* departed on January 17 for a visitation of naval chaplains in the Pacific Theater of war. During this tour of two months, the Chief of Navy Chaplains will travel nearly 20,000 miles visiting islands in which there are naval installations. The recommendation by the President for the promotion of Chaplain Workman to the rank of Rear Admiral is now before the Senate, where early confirmation is anticipated. On February 4, Workman broadcast from Pearl Harbor on CBS' Church of the Air program. . . . Making his fourth wartime overseas trip, *Dr. Daniel A. Poling* has left the United States to tour the fighting fronts of Europe. He carried credentials as a war correspondent and letters from Major General William R. Arnold, Chief of Army Chaplains. His journey is expected to last six weeks. He will visit London, Paris and Rome, as well as chaplains and troops on the various battlefronts in the European theater of war. . . . *Lt. Gen. Sir William Dobbie*, who won renown for his defense of the Island of Malta, is now conducting evangelistic services in America. He and Lady Dobbie are members of the Plymouth Brethren Church. . . . *Gordon Reese*, executive secretary of the Army and Navy Commission of the Protestant Episcopal Diocese of Texas, has been loaned for six months to the Honolulu district. . . . *Raymond L. Archer*, long-time missionary in Malaysia, is making a six-moths' study and visitation of Methodist missionary work in Africa.

INTERDENOMINATIONAL: The 1945-46 service budget of the *Church Committee on Overseas Relief and Reconstruction* has been put at $4,279,000. According to Director Leslie B. Moss, the major part of this fund will be administered through the World Council of Churches, the Church Committee for Relief in Asia, the Inter-Missionary Council, the World Student Christian Federation and other such groups. . . . The half-century-old *Foreign Missions Conference of North America* is now comprised of 123 Protestant missions boards and agencies representing 65 denominations in the U. S. These, with a normal constituency of more than 32 million members, maintain about 11,000 missionaries in some 80 countries. . . . *The United Council of Church Women* announces that "World Day of Prayer" was observed in 11,000 U. S. communities and in 51 other countries. . . . New executive head of the Federal Council's *Department of the Church and Social Service* is Rev. Beverley M. Boyd, rector of Grace & Holy Trinity Church, Richmond, Va. . . . National Sunday School Week, designed to stimulate church school attendance and support, will be instituted by the *Laymen's National Committee,* opening the second Monday in April each year, starting April 9, 1945. The committee also sponsors National Bible Week. Rear Admiral Reginald R. Belknap (USN, retired) has been elected chairman of the Laymen's Committee. . . . *"The Radio Workshop,"* an interdenominational organization to produce religious radio programs with professional talent and to train religious leaders in effective broadcasting, has begun its work in New York City. Sponsored by the Presbyterian (USA), the Methodist and the Congregational-Christian Churches, the group proposes to establish radio workshops in many of the larger American cities. Everett C. Parker is director. . . . At the annual meeting of the American Committee for the *World Council of Churches,* the following officers were re-elected: Douglas Horton, chairman; Henry Smith Leiper, executive secretary, and Floyd W. Tompkins, chairman of the Committee on Faith and Order. Bishop G. Ashton Oldham addressed the meeting on his recent visit to England. . . . Herman M. Morse, administrative secretary of the Board of National Missions, Presbyterian Church, USA, has been elected president of the *Home Missions Council of North America* which represents 23 denominations. . . . Speakers at a recent meeting of the *International Reform Federation* in Washington, D. C., included Senators Arthur Capper and Edwin C. Johnson, Representatives Joseph R. Bryson and Edward H. Rees, Dr. Daniel A. Poling and Mrs. Ida B. Wise Smith.

At the biennial meeting of the *Federal Council of Churches* in Pittsburgh, John G. Ramsey, of the CIO's United Steel Workers of America, said: "Labor did not go way from the church, the church went away from the people. If the church is to reach the people, it must think and act for the poor, the hungry, and unsheltered, solve racial and other minority prejudices, and build brotherhood through love."

DENOMINATIONAL: The ban issed by Director James F. Byrnes on conventions of more than 50 attendants has led to the cancellation or the reduction in size of many gatherings planned for this year by religious denominations. The ODT is inclined to grant few exceptions to the directive, so the churches

are falling into line. . . . Busily at work raising funds for war work and missionary extension are the following churches: *Seventh Day Adventist,* $5,000,000; *Evangelical & Reformed,* $1,200,000; *American Lutheran,* $5,000,000. . . . *The American Friends Service Committee* reports that it shipped 106 tons of clothing to devastated areas in Europe during 1944. . . . *The Salvation Army* announces that its 135th mobile canteen has been put into service with General MacArthur's forces, which raises the number of canteens, clubs and other war-service units operated in the South Pacific area by this organization to a total of 983. . . . *Northern Baptists,* under the leadership of Ernest Witham, are planning 200 conferences across the country to discuss this church's work among returning service men and women. . . . Newly elected president of the *United Lutheran Church,* succeeding Dr. Frederick H. Knubel, is Dr. Franklin Clark Fry, pastor of Trinity Church, Akron, Ohio. . . . New president of the Board of Foreign Missions, *Presbyterian Church, USA,* is Dr. John A. Mackay, president of Princeton Theological Seminary. . . . Seventy missionaries of the *Methodist Church* have reported for work in some 14 countries during the past year; Methodism is now searching for 300 young men and women either for immediate service or training to be in readiness when peace opens new fields. . . . Bishop Lewis O. Hartman and John R. McMichael are the new president and executive secretary, respectively, of the Methodist Federation for Social Service. . . . *The Congregational-Christian Churches* of America have launched a comprehensive program to enlist their more than a million members in active support of American participation in a United Nations security organization.

MISCELLANEOUS: There was something new under the sun in the ancient city of Rome when Sunday evening broadcasts of Protestant religious services were installed. . . . The *SS Francis Asbury,* named for the first American Methodist bishop, has been sunk by enemy action near the British Isles, birthplace of the bishop. The vessel carried a plaque presented by seventy-five churches bearing the name of the bishop. . . . Near Winona Lake, Indiana, *Paul C. Hartford,* known as "The Flying Preacher," has opened a school for pilots, with a view to training men for the visitation of isolated missionary fields by plane during postwar days. Missionaries of the Christian and Missionary Alliance were pioneers in this method of transportation in the Netherlands Indies. . . . *Baylor University,* Waco, Texas, noted for the number of sons supplied for the Baptist ministry, on February 1 began celebrating the 100th anniversary of her founding. . . . On January 16th, Mrs. Franklin D. Roosevelt was the chief speaker at the luncheon-meeting of the Washington Chapter of the *Chaplains' Association of the Army and Navy,* Continental Hotel, Washington, D. C. Chaplain David R. Wylie presided. . . . Near Holdenville, Oklahoma, 1,200 Indians from fifteen tribes recently met to observe in a three-day session the 100th anniversary of the founding of the *Methodist Indian Mission.* . . . Covenant-First Presbyterian Church, Washington, D. C., *Dr Albert J. McCartney,* pastor, since May, 1941, has served more than 19,000 service men with dinners, and since January, 1943, provided 9,000 beds and light breakfasts for them in its Fellowship House. . . . *Dr. Paul E. Scherer,* pastor since 1920 of

Holy Trinity United Lutheran Church, New York City, has become a member of the faculty of Union Theological Seminary, New York City. Other pastors recently chosen are *Drs. George A. Butterick* and *Morgan P. Noyes.* . . . *Dr. Arthur C. McGiffert, Jr.,* has been elected president of Chicago Theological Seminary to succeed *Dr. Albert W. Palmer,* president of the Pacific School of Religion, Berkeley, California. . . . *Dr. Henry P. Van Dusen* of Union Theological Seminary, New York, *Dr. Helmut Kuhn* of the University of North Carolina and *Dr. Lewis J. Sherrill* of the Louisville Presbyterian Theological Seminary have the Sprunt Lectures at Union Theological Seminary, Richmond, Va., in February. . . . For the first time in the history of the school, 28 members of the Women's Army Corps attended the *Army Air Forces Chaplains Transition Course* conducted at the San Antonio Aviation Center, San Antonio, Texas. These WACs, all chaplains' assistants at Air Forces installations, completed their two weeks of specialized training on January 16, 1945. Two days later, 30 more WACs arrived to attend a similar course. . . . Food for Protestant rumination is contained in the announcement made by Bishop John F. Noll that more than 30,000 non-Catholics in the armed forces have been enrolled in correspondence courses in Roman Catholic beliefs. . . . *Dr. John Sutherland Bonnell,* who in 1935 came from Canada to take the pastorate of the Fifth Avenue Presbyterian Church, announces that he has received his final papers as a U. S. citizen.

On Immortality

I BELIEVE IN IMMORTALITY because I believe in God and Christ. If the Father of Jesus Christ is indeed the Creator and Ruler of the universe, then extinction becomes unthinkable. If God is our Father, he would not deceive us for a few years and then allow us to drop into nothingness. If we are his children and share his life, we must, of course, live with him forever. He is not the God of dead people, but the God of people who live! In our duller hours, when the fire of devotion is burning low and our life has taken on a selfish tinge, we may play with the ancient question, "If a man die, shall he live again?" and possibly give a negative answer, but when we are walking in the light of the One who is the Light of the World, all our doubts vanish.

—DR. CHARLES E. JEFFERSON

DEATH IS NOT THE END. I honestly and thoughtfully believe that. I have as many unanswered questions as anybody about the details that lie after death, but I am confident that *life* lies after death. It did with Jesus. I have as many unanswered questions as anybody about the physical details of the Resurrection, but that is not the gist of the matter. He could not be holden by death. Death had no domination over him. He is not dead. He is alive. I believe in Immortality.

—DR. HARRY EMERSON FOSDICK

(1) "Corky" Poling and Ros
chaplains who were lost on the
Crosses presented posthumous
"Corky" that Dr. Dan Poling'
addressed. (2) Chaplain Theo
permanent U. S. Army chapel
after Bornhoeft arrived. (3)
jungle revival conducted by C
wherein 400 conversions were
thing. (4) Chaplain J. Rober
altars in regular service at Ca
Ayres, erstwhile movie star
Pacific, conferring with Chapl
for the ministry after the wa
mobile office and sleeping qu
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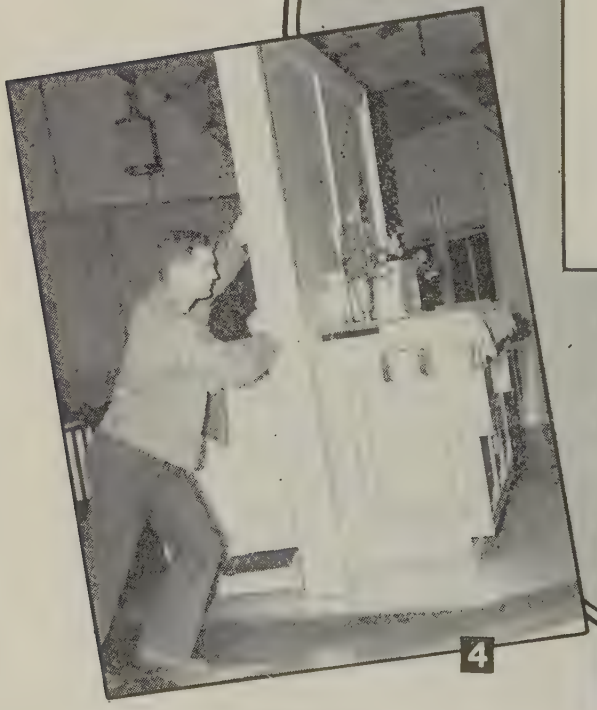

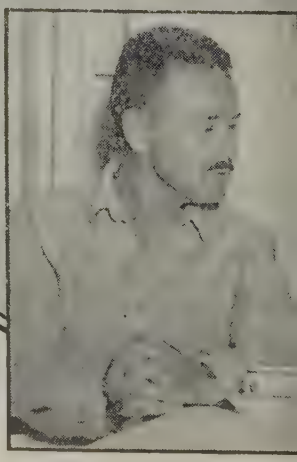

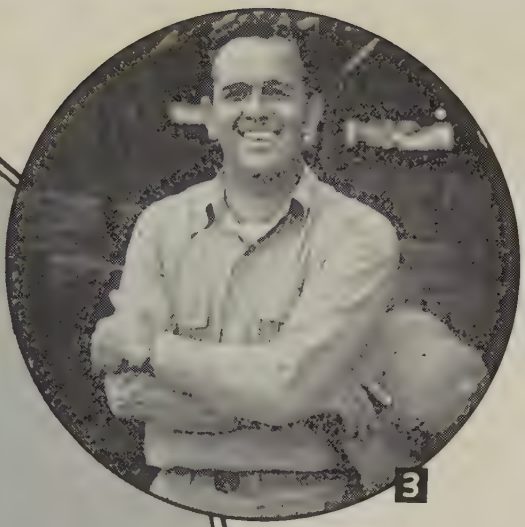

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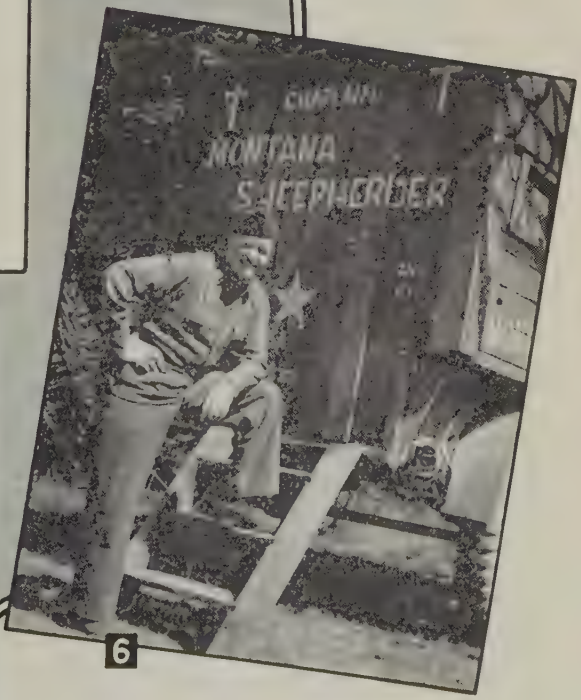

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• *Hints on how to publicize your services and service*

The Chaplain and His Advertising

By Chaplain Hal D. Bennett

A CHAPLAIN who has been in the army some few months longer than I, which means he has completed his first three years of active duty, said the other day, "Sooner or later we find that our crowd is down to the basic few who are just naturally predisposed to religion anyway." With that statement I cannot agree, for it is true only if we refuse to advertise.

We may not have thought about it so much in our civilian pastorates, where our congregations were practically ready-made for us and all the advertising we used consisted of the weekly bulletin and perhaps a bulletin board on the church lawn. But in the army the chaplain has to find ways to let the men know about the services, where they can be found and when, and in some way publicize the message of the church so that men will want to attend.

Most of us naturally prefer preaching to as many as possible. Perhaps we even measure ourselves by the numbers who turn out to attend to the worship we attempt to lead. But if the men are scattered all over the area on different jobs, in gun positions or even in battle, they want to know if the services are to be brought to them, or if not where the services of their faith are being held.

One of the greatest problems of any sincere chaplain is that of caring for faiths not in agreement with his own. Roman Catholics cannot worship with Protestants, Jewish men prefer their own services and among the Protestants the strongly evangelical find it difficult to enjoy liturgical worship, and vice versa. One worships his God largely as he has been taught. It is the privilege of the unit chaplain to see that each man is able to go to a service as much like he had at home as possible, and the only way to let them know where to find what they seek is to advertise by every available means.

Of course, there are hordes of soldiers who do not go to church even when everything is convenient and publicized. A soldier is just a man and more often than not he is under more social pressure to stay away from chapel than to attend. It is true that in times of stress more of them seek out religious worship, and the chaplain must be alert to take these opportunities to help them. If he doesn't advertise, he may not even hold those lads who were reasonably faithful to the home church before entering the army and certainly he

will not bring in those who had not been interested civilian church-goers.

In a static situation where one has a chapel, his problem is greatly simplified, for the chapel, with its familiar architecture, its quiet and inviting interior and the usual bulletin board, combine as an advertisement in itself. But it is a mixed blessing, for the chaplain who at first has all the accoutrements of the chapel (the organ, the comfortable office, the telephone, and his services advertised for him in the post newspaper or bulletins) may find it extremely difficult when he gets into the field and finds suddenly that he has none of these things and also no crowd.

The chapel bulletin board can be made eminently useful. On it one can list his office hours, when he is available for counseling, the regular and special services for the week, any new religious literature available for distribution, and whatever other items that may come to hand. We like to put a fresh centerpiece up each week with some picture or poem that we cut from *The Link*, *Christian Herald* or some other reliable religious periodical. Lately we have added the daily news bulletin that is given at dictation speed regularly each morning over the Allied Expeditionary Forces Program of the BBC. All of it adds up to an attractive display that men will stop and read.

You never know who reads it. One soldier came by the office one day wanting a poem that had been on the board the week before. "I read that by flashlight one night about eleven o'clock," he explained, "and thought then that I would ask you for it." I readily gave him a copy of the poem. In over two years he had not been at any of the services. But the bulletin board had reached him.

The regimental or unit daily or weekly bulletin is always available for religious announcements. A fresh, dated list of places where the men may attend mass, Jewish prayers or Protestant communion or preaching services is always welcome on company bulletin boards, and the first sergeants usually are glad to add to its value by reading it at formation before posting it.

Other bulletin boards are available and easily found for more permanent posters. The unit PX reaches all the men and always will permit an attractive poster to be put somewhere on its walls. The Red Cross readily co-operates with chaplains, as their work is so closely intermingled, and where a clubhouse is available the field director will welcome church announcements. Places like these reach many transient soldiers and men from units that do not provide regular religious services.

Our first roadside sign grew out of a particular need. We have made our chapel (a mere vacant room that we have equipped with sets, rostrum and pulpit, and an altar and a cross and candle set) available for them in Jewish services of this area, for a weekly Episcopal communion and a monthly Lutheran service. Our Catholic men go to the abundant French Catholic churches. But after advertising all the services in the local Red Cross club we found the men would be late for church or fail to get here at all. So one of them suggested that we place a sign out on the street to guide them in. They could find the street but would miss the entrance to our area.

Our unit sign-painter, assisted by a

Dutch civilian who was one of the slave laborers the Germans left behind when they were captured here, painted the sign for us so that we could put it between the sidewalk and the street, making it readable from either direction.

The results were surprising. Various officers and men came by who were looking for a chaplain and didn't know where to find one. Other chaplains come by to visit or to ask help of one who they think might know his way around the town. Actually, the chaplain's influence is spread over a much wider territory than would be possible if he merely confined his labors to his own unit—a very good thing, too, since so much of the work in the rear areas is done by small units that do not have a chaplain of their own.

One Sunday morning I looked out over the congregation and saw one man in civilian clothes. I thought to myself, "He won't get much out of the sermon, since I don't speak French." But when the music started I could read his lips and see that he was singing in good American. After the service he explained that he was a merchant seaman and had seen our sign, so came in for services. One of his mates, a Jewish seaman, had seen it the Friday before and had attended that service and had gone back to his ship telling them where we were.

Just lately an officer with a separate company of colored troops came by, having seen the sign, inquiring where he might get some hymnals. They had no chaplain and no music so were handicapped in their worship. I was not in, but he got his books, partly because he had been a college classmate with my assistant.

One should not overlook the publicity value of the chaplain's flag, and the church call by the bugler. Especially when in bivouac, the familiar blue flag with the white cross always guides the men to the chaplain's tent, and on Sundays it marks the place where they meet to worship. The bugler does far more good than he knows, especially if the men know that church call preceded the service by as much as ten minutes. With the skill of long practice at making reveille at the last minute, the GI can get out of bed, into his clothes and still make it to church on time.

Having said all that, and not overlooking the many other smaller methods of church publicity in the army such as handbills, personal letters and announcements, beyond all doubt the best church advertising in the unit is the chaplain himself. At best he is not likely ever to get all the men to be even half-regular at chapel attendance, but if they see him around with some regularity and learn to respect him the time will come when they will turn to him for some sort of counsel.

Even with doing all he can to advertise the work and services of the chapel—whether it be a post chapel with soft organ music or just a spot in a field with planes circling overhead—he cannot expect that all the men will come to hear him speak. But over the long run he will have reached a great many more of them than if he had just gone along doing little and hoping for the best.

The world really is too much with us in the army. The soldiers need the church and the church needs the soldiers. It is up to the chaplain, and his advertising, to get them together.

IDEA EXCHANGE

Real Co-operation

A convoy commander did a good ing for religion on D-Day in the ilippines. As troops that had been points of rendezvous in widely parated atolls approached the Island f Leyte, the officer announced over e ship's public address system that dvanced units were already hitting e beaches, referred to their hazard- us work and then asked CHAPLAINS LIFTON BELL and L. E. WILSON to ffer prayer. The attitude of officers nd men, standing in silence with eads bowed, was most impressive. he experience suggests that this elpful procedure might be made vailable to more chaplains.

To Clerical Correspondents

¶ CHAPLAIN WILBUR C. ZIEGLER, con- inced of the worth of letters from ome pastors to service men, and see- ng too little evidence of such corre- pondence, wrote recently from over- eas an open letter to the delinquent lominies. It was published in *Zion's Herald* and caused quite a stir among he guilty. Here are a few sentences:

"The chaplains are doing all within heir power to make sure that your nen will return to your church when hey get home. But, gentlemen, unless ou play your part, unless you show hat their home churches and their ninisters are interested in their wel- are, unless you keep assuring them nat you miss them, that you are ex- ecting their return to the church, nuch of the chaplains' work will be n vain.

"The great percentage of men who ttend chapel regularly, hear from neir churches regularly. The great ercentage of men who are living fine Christian lives in the army are hear- ing from their pastors. . . . If we are to have a strong layman leadership in tomorrow's church, you must find time to write, at least once a month.

"Many men have not even received an Easter or a Xmas letter from their pastors! Gentlemen, you owe it to them, to the church and to the God you serve to minister to these men in this manner. Your church men in the service will be looking for your letters and so will I."

Easter Sunrise Service

¶ WITH THE EASTER season approach- ing, some of you may wish to take a leaf from the book of CHAPLAIN CYRUS B. HUTCHERSON, whose sunrise service last year on an island in the South Pacific was quite an impressive affair.

Hutcherson, after clearing the mat- ter with C.O., made extensive plans weeks in advance for an open-air celebration. Two weeks of pre-Easter preaching services were held, these taking the form of revival meetings. There being six units, each unit was organized into a group with a leader selected from each platoon and charged with the responsibility of planning the program. (The platoon leaders were later presented with a Bible each in token of their co-opera- tion.)

By the time Easter morning dawned, the whole area was religion-conscious. The sunrise service had been planned for the top of a steep hill overlooking the bay. Here flags, palms, flowers, a pulpit and chairs had been placed—in defiance of the rainy season.

At time for service, six marine trumpeters stood high on the hill and played Church Call. Hundreds of men

rapidly gathered, and the skies were azure. Then the marine band opened up with the "Hallelujah Chorus." Two choirs, white and colored, gave out with appropriate music that seemed to resound throughout the whole island. And the chaplain's sermon was from the text, "Make it as sure as you can," dealing with the folly of any man trying to imprison the Living Christ in tombs of whatever kind.

Says Hutcherson: "It was the greatest service of my life!"

Favorite News Item

¶ Division Chaplain Henry B. Koon reports his impression on going from one end of the line to the other of his division and observing the effects of chaplains visiting men in foxholes and dugouts as they held religious services and offered religious instruction. He describes as follows the manner in which the chaplains built up the morale of the men and incidentally received honorable mention in the letters dispatched from the forward lines on the Western Front: "Underneath it all there was the assurance of the presence of the chaplain and a religious atmosphere that keeps the American soldier going in hours like these. One censor told me that boys write home more often about the chaplain making them a visit than about anything else that happens during the day."

Pocket Notebook

¶ Chaplain Howard M. Reinard, stationed at Seymour Johnson Field, N. C., sends us the neatest and most practical pocket notebook designed for field personnel we've yet seen. The cover, in imitation leather, features an air force insigne and a sketch of a chapel. The inside cover has a pocket for photos and "Things I Want to Keep."

The contents of the 48-page body include pages for "My Memoirs," "Other Camps I Served In," "Battle Engagements, Missions and Experiences, Wounds and Citations," "People I Met, Towns I Visited, Things I Saw," and pages for autographs, a record of religious services attended and impressions thereof, addresses and telephone numbers, a record of war bond purchases, and a list of suggested Bible readings.

Obviously a man of infinite ingenuity, Chaplain Reinard also sends us samples of a dozen or more snappy posters and other types of "plugs" for stimulating chapel attendance. Among these is everything from a newspapery looking "extra," which features a paper boy carrying under his arm a special dispatch from the base commander recommending regular chapel attendance, to a cardboard folder that may be cut out to create a model chapel—the latter offered free to the whosoever for sending home as a gift or "erected" in barracks.

Making It Last

¶ Some are saying that "foxhole" religion is lasting; some say it is only temporary. From my limited experience with a combat unit overseas, I personally believe a lot depends on the follow-up after these men leave the foxholes as to whether or not their religious experiences in the foxholes are lasting.

Chaplain William F. Shearin, senior chaplain in a general hospital in North Africa, is doing one of the finest jobs I have ever seen of helping these men who return from the front evaluate their religious experiences. He has some kind of religious meeting several nights each week. These meetings are well attended and the men enter into the discussions and activities with enthusiasm. Here they have the opportunity to think through their religious experiences at the front and to tell others about them.

If a program similar to Chaplain Shearin's could be carried out at all our general hospitals where the wounded men come back from the front, a great deal would be accomplished toward helping these men who turned to God in the "foxhole" keep close to him all the rest of their lives.

—Chaplain W. P. Smith

Plenty More at Home

¶ A chaplain describes a young soldier who, in the depths of despair, handed him a letter from his high-school sweetheart conveying the sad intelligence that she had decided to marry a 4-F. That chaplain assured him that he was lucky to have escaped marriage to such a volatile, capricious creature, attractive though she might be, and then told him that he had seen the latest Census Bureau report which stated that single women in the 20-24 age group outnumber civilian bachelors three to one. "The best will be awaiting the return of the heroes, my boy," said the chaplain. "Sure enough!" exclaimed the youngster and went whistling away.

Going After Recruits

¶ Recently a chaplain, home on leave from the European Theater of Operations, seemed unable to think or talk of anything other than the shortage of chaplains young enough for combat duty. As he reflected upon the prospect of young Americans being without spiritual ministration during the most trying ordeal that they had ever faced, questions naturally arose in his mind about the loyalty of the home churches, and how young ministers in quiet home parishes seemed deaf to the urgent and immeditae need of their service among our fighting men.

Finally, what he regarded as a good idea came to him. Perhaps clergymen at for combat duty realized neither the need nor the opportunity offered by the chaplaincy! He straightway decided that he would write to every young acquaintance in his communion, eligible for a chaplaincy, picture the situation as he saw it, and urge him to write to the executive secretary of his committee on chaplains for application blanks. The chaplain had got hold of something. Why not try it?

Orders Welcomed

¶ Recently a woman in Washington, D. C., telephoned the office of the General Commission that she wished to contribute to some chaplain stationed in a hospital in the Pacific a year's subscription to one of America's better magazines. A name with address was straightway furnished. Similar offers will be welcomed and passed on as received.

Helpers of Their Faith

¶ Under the caption, "In Many Tongues," Circular Letter No. 22 issued by the Army Chief of Chaplains says: "Frequent reports from chaplains indicate that men, serving in many areas where mission work has been conducted by the churches of America, have found rich fellowship and experience among the native Christians." In confirmation of this, Chaplain George P. LaBarre told the American Board of Foreign Missions how on the Marshall Islands he had visited the native church elders, preached to their congregations, baptized their babies and officiated at marriages and Communion services. "The Marshall Island Christians," says Chaplain LaBarre, "are an inspiration to hundreds of marines and sailors."

Chaplain A. Sterling Ward also gives an account of Christian fellowship between natives and Americans on those Islands. He writes: "On a recent Sunday afternoon another chaplain and I visited an island to hold

Communion for the Marshallese. Most of them are Christians and Protestants. They came in their out-rigger canoes from several near-by islands until a large congregation was assembled. They love to sing, and have their own hymn books in which the missionaries have translated most of the well-known hymns."

CHAPLAIN LEE W. MOONEY describes how, while billeted in a Protestant French community where there was no church, a family offered the use of its home for services. He writes: "They welcomed our coming, and although none of us spoke French enough for conversation, we sang one hymn after another, and there was a fine sense of Christian fellowship in the room. This was all the church they had, and they appreciated it greatly."

CHAPLAIN ELDON W. BORELL writes from the South Pacific Area: "Most of the natives of this island have been evangelized by Church of England missionaries. Each Sunday, in addition to services in my own unit, I celebrate an Anglican Eucharist in their lovely chapel. They regularly attend and enter into the spirit of the services with a devotion that is truly inspiring." Thus are American chaplains the bearers of oil for the lamps of faith the world round.

Respect for Other Faiths

¶ CHAPLAIN WALTER A. MILLER writes: "Many times I have conducted burial services over here, and although we in the army believe every man is a potential child of God, and some of us that creeds make little difference, yet each chaplain seeks to observe the things held sacred by those of other faiths. In the absence of a Catholic chaplain I have buried a crucifix in the hand of every soldier who, according to his identification card, was of the Roman Catholic faith."

Fed His Enemies

¶ One Sunday evening in France, CHAPLAIN STANLEY E. ANDERSON stood before a congregation of German prisoners. They long had been stuffed with *Mein Kampf* and nurtured on the so-called glory of the gods of Nordic paganism. The chaplain saw that they needed a change of diet, but neither he nor they possessed a single copy of the New Testament, the Bible or of devotional literature in German. This is how he met the shortage of spiritual rations for these gospel-starved Nazis: "Therefore I typed many copies of John 3:16 in German which I gave to them."

To Encourage Church Attendance

This is the way the chapel sometimes looks to the chaplain when he begins to preach. There is no inspiration in vacant benches.

Be regular!

This is the way it ought to look at every service, and it will if each one does his part by coming himself and bringing a friend. Many of us know that we ought to go to church oftener, but it seems as though the flesh is weak. More will-power is needed. The best way on earth to "pep up" the chaplain is to hide the empty benches with people. *Try it!*

The above is by *Chaplain Joel E. Ross* in "The Lutheran Chaplain"

He lost his GI-built altar and pulpit but he gained a vision

Expendable Ecclesiastia

By Chaplain Herman C. Johnson

WHEN our outfit crossed the Channel bout a month after D-Day nd bivouacked near the Normandy beaches, two orporals built us some hurch furniture. They athered lumber from omb-shattered buildings n the vicinity and constructed a spacious altar nd a gracefully proportioned pulpit. One of them even got vide strips of gauze from the medics nd worked modest symbols into them vith forest green thread, which he resented to the organization.

Set up under tall trees, where the leep amethyst of the summer skies pread its immense awning, these nodest articles created a shrine which vas almost breath-taking in its loveiness. What further thrilled me was he thought that these tragic fragnents of French homes had been nade to mediate God's blessings to a iberating army, far from home, lonely for their loved ones, yet humble nd reverent.

Through the consideration of my ommanding officer I was able to carry that bulky altar and pulpit with ne as we moved deeper into France. ut in time I lost both. The pulpit ent first. In one location I had my nurch area laid out beside a small rook. Every day the men swarmed along the course of this little stream, bathing and washing clothes. One of them, or a series of them, probably men who were new to the outfit and did not know what they were doing, pulled my pulpit apart and used the clean, smooth boards of it on which to stand barefooted, or on which to spread out garments for scrubbing.

Some time after this the altar met its fate. Some men were sitting up one cold, rainy night in the motor pool. They evidently spied my altar, standing in an adjacent field, and thought it was merely an empty crate that had been discarded. Anyway, they broke it up and burned it, just as the skies were lightening with the dawn, to drive the deep chill from their bones.

At first I was broken-hearted over these losses. But directly I thought of the men. After all, their lot was hard enough. If it could be made more bearable by the contribution of some church paraphernalia, why should I begrudge it to them? It was theirs anyway—for one use or another. Perhaps the mere wood in those structures was of more value to the soldiers than the ecclesiastical forms which it constituted.

War is a physical thing, and its

physical demands upon the warrior are often the paramount ones. I was reminded that my business in the army was to serve the soldiers, to strengthen them for their trials, to translate God's love to them. One sometimes can preach the gospel only by putting it in the language that people understand. Victor Hugo had his priest donate the parish communion ware to Jean Valjean, though Valjean was a thief and was interested in it only for its intrinsic price as precious metal.

So I decided to call the disappearance of our altar and pulpit a gift rather than a vandalism.

Then still another attitude struck me which gradually ennobled these incidents into a thing of actual beauty. It occurred to me what an acute parable they presented. The pulpit was used to make men clean. And the altar was used to make men warm. They could not have been expended in a way more appropriate to their respective functions. For has not the altar always been that hearth on which human worshippers have kindled their adoration, that Presence to which their hearts drew near for comfort? And has not the pulpit stood for that imperious, pleading voice of righteousness to which man's only answer can be repentance and obedience to those ideals which make for purity of life?

Indeed, these two processes practically comprise religion. Man's commerce with God, reduced to its basic coinage, is ever in terms of divine blessing and human worthiness. "Ye shall be my people and I will be your God." "Repent and ye shall be saved." The true mystic is the man who trades his valiant goodness for the peace and providence of the Almighty.

In the end I was almost grateful for those two happenings that destroyed my pulpit and altar. For by taking away the wooden objects that marked my stations in the church, they taught me what I should try to do when I stood there.

Marital Infidelity—Hit It Hard!

By Chaplain Frederick W. Vogell

ONE cannot dismiss the sin of unfaithfulness on the part of married persons with a shrug of the shoulders or a smutty wisecrack. Immorality in general must come under the indictment of the Christian church. The sin is common among civilians, and in the armed forces it is of such proportions that one wonders where God's pure men are.

Witness the front-page splash some months ago when an American sergeant, already married, becomes, through promiscuity with an English bar-maid, the father of quadruplets. The wisecracking cartoons, letters of congratulations, gifts of various nature that accompanied the publicity given are proof enough of the lamentable and superficial attitude of many "moderns" toward marital infidelity.

The habit of promiscuity of this man can be multiplied a thousand times elsewhere. The general answer or thought of those doing such is "What the wife doesn't know won't

urt her"—as if a man can hide from od or his wife his infidelity!

It is amazing how men with church ackgrounds and who attend services an adopt so nonchalant an attitude owards this sin. I have had such men ell me without a blink of the eye hat they see nothing wrong in it, and ractice it, and expect those they love o do the same. These men are not worthless drunkards and social outasts, inhabiting gutters, but are men who hold to some form of religion—and at the same time go on sinning. What a travesty on pure religion!

Where was the condemnation for the promiscuity and infidelity of this man in England? I heard men on every hand—as doubtless you heard them—passing it off with a sensual leer and a smile of smutty approval. So the culprit tells the papers he is to get a divorce! That, to him, will solve the entire stinking affair. So the mother informs the reporters that she makes no secret of the fact that she is single and plans marriage as soon as "Red" gets his divorce! Thus they seek to rationalize their sin before the world! And a sinning, pagan world seems to accept the justification of their acts, even as that world must so many times justify its own infidelity and immorality.

Thus married couples are encouraged to be disloyal to each other. Thus the foundations of holy matrimony are swept aside. Thus the purity of the God-given instinct of sex is dragged into the gutters of fornication and adultery. Thus love in all its highest idealism is dressed in the robe of sensuality.

What is our answer, as chaplains, to this glaring evil? Must it not be the old preaching of our gospel so that young people come to know, through inner experience, Christ as their Saviour and keeper? Church membership alone is not sufficient; a good code of morals does not suffice; education alone fails. We chaplains must show men the terribly destructive nature of their sin, and then tell them of the Power to save and keep them.

Millions of men will be coming home, and many will be only too proficient in encouraging our girls to give up their virginity. What will keep those girls clean? Only a character that is fortified by a personal saving knowledge of Christ in their hearts.

Let us who are the spiritual guardians of our youth in the services fearlessly summon them to something vital and real in the Christian faith. Let us not be satisfied merely with chapel attendance. We must lay more stress on the power of Christ to save from sinning and less on the weakness of Christians who sin every day. We must declare from our gospel the great promises of a Power that enables men—in whatever circumstances—to put off the sins of the flesh and put on the fruits of the spirit.

There must be a *difference* between our Christian youth and the worldly youth. And the difference should not be so blended that one can scarcely see it. It must stand out.

Let us not be blinded. Men are not flocking to the services of religion. Men are not turning *en masse* to Christ. Many, many men are holding to their paganism. Infidelity and immorality are on the upward swing. Let the church—and especially those of us who represent the church in the service—be on the upward swing in the saving of youth by the power of Christ, thus counteracting marital and all other kinds of infidelity and preparing them for the postwar days.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Halford Luccock, D.D.

Blind Alleys

¶ We all know what they are—streets that seem to promise to lead to some destination, but end up in a blank wall. One of the most exciting stories in all literature is that of Jean Valjean in Hugo's *Les Miserables* where Valjean is dodging about the streets of Paris, trying to escape from the detective Javert, who is hot on his trail. He suddenly darts down a dark street, hoping it will enable him to throw the sleuth off the trail. He finds, however, that it is not a thoroughfare, just a blind alley.

A talk on some of the commonest "Blind Alleys" of life might be of some value. There are so many that the chaplain's problem will not be to find some worth talking about, but in deciding what to omit. Things which give immediate promise of leading to some destination worth reaching in life, but which in experience lead to a blank wall, which say to the person who comes down them, "This is the end; it doesn't lead anywhere."

Among the blind alleys which stretch out, often with inviting allure, are *drunkeness* and *promiscuous sex relations*. They are broad streets. They are also blind alleys. Dead ends! It is not too much to say that the principal thing that loose sex relations spoils is *sex*. They make what ought to be, and can be, the richest and most rewarding experience into something as empty and cheap as an automat.

Selfishness too is a blind alley. Oh, it may run on for many blocks before the dead-end wall is reached. It may seem to be clever. All sorts of embalmed lies are brought out to support a life of selfishness—"He travels fastest who travels alone," and similar lies. But selfishness leads a man to a blank wall, if he goes down that street far enough. He hasn't put anything into life and so he cannot take anything out of it. There is none of the real high excitement of life such as that of seeing bread cast upon the waters come back with the turn of the tide.

What other blind alleys are there for men to keep out of?

Definition of a Gentleman

¶ Similar to the preceding, perhaps there may be some suggestiveness to the remark made by Bernard Shaw to the effect that "A gentleman is one who puts back into life more than he takes out."

There are many fields of life and activity to which that definition of a gentleman applies. To begin with, we do take things out of life, all of us—and we take out a lot. We have all dipped into the accumulated wealth of the world. Our parents have allowed

us put our own hands in deep. The State has invested thousands in our protection and education. Others have labored, and we have entered into their labors.

How much do we *put in*? How much do we *put back*? In what ways and in what places do we put back more than we take out?

We begin life and go on for years hopelessly "in the red." Have we gotten into "the black"? Suggest ways by which we can!

A Prophecy Made in 1901

¶ A GOOD KICK-OFF for a sermon on the importance of Christianity (and particularly of the missionary enterprise) to the world may be found in the words written in 1901, just 44 years ago, by Dr. John R. Mott. He wrote: "If in the next few years we can send 10,000 missionaries to Japan, we may win that land for Jesus Christ. But if not, forty years from now we shall have to send 100,000 bayonets."

The only trouble with that prophecy was that Dr. Mott far underestimated the number of soldiers that we would have to send. The forty years he wrote of in 1901 have passed, and we are sending not 100,000 men but closer to a million.

Prayer—and Chesterfields

¶ A VOLUME of genuine letters from men of the armed forces, published last year in the United States, had one letter which touched in a quite astounding manner on prayer. The writer sent this word home in a letter: "I believe in prayer. Yesterday I got some Chesterfields." So that is the reason for prayer—to get some Chesterfields!

Well, back home today, it takes more than prayer to get Chesterfields, or even Cornsilks!

But what a conception that is of prayer—a sort of a magic trick to get something out of God which otherwise he would not give, no matter how badly you needed it! That reduces prayer to a sort of wheedling of an indulgent and not very bright grandfather!

Prayer is better and higher than that. It is a means of communion with God, of putting our lives in harmony with his purposes, so that we may receive the strength and direction which he is eager to give to us.

Ralph Waldo Emerson gave a very arresting picture of prayer when he said, "If you hold a straw parallel to the Gulf Stream, the ocean will flow through that straw." To which Rufus Jones adds, "It is true also that the moment a life comes into parallelism with divine currents the divine flows through it."

And that is better than Chesterfields—or any other brand!

Marching Without the Band

¶ PERHAPS a talk of practical helpfulness might be made out of the comment of an army officer in the campaign in Italy: "This is a war where the army marches without the band." True. Planes fly, tanks drive ahead, men crawl into foxholes and get up out of them, without any "Stars and Stripes Forever" booming in their ears. The glamour and the "um-pah" has all been stripped from this war.

One of the high achievements of life in any situation is to be able to "march without the band," to go on faithfully in the line of duty and service when there is no marching music of any sort. It is hard to keep plugging on a line of work when

there is no lilting music to keep step to.

A sermon on this theme might well be a combination of Bible and personal experience. The Bible is full of men and women who marched without the band—Moses in the tough going in the desert; the great prophet who spoke from the depths of sorrow and disaster in exile; the words we find from chapter 40 on in the Book of Isaiah; Jesus on his way to the cross; Paul in prison. All of them, and many others, did their marching "without the band."

Who are the most impressive people you have known who have pushed on through difficult places without any band to supply music? Tell about them. What are some resources to enable us to march without the band?

An Appointment with Yourself

¶ PERHAPS THERE MAY BE some suggestiveness for the chaplain in this description of George Bernard Shaw, made by one of his biographers: "Whether in the streets of London, or on the hills of Malvern, he always walked as though he had an appointment with himself, and might be late for it." Quite an animated bit of a picture! Shaw did, and does at the age of 85, walk along that way. He would never be arrested for "loitering." He would be a good advertisement for rubber heels!

An appointment with ourselves! Why not make one? We make them with everyone else, with the butcher, the baker, and the candlestick-maker —which, with us today, is the electric light company. Yet how many people have never made a definite appointment with themselves!

Now of course these words may be made to mean a terrible self-centeredness. If we make an appointment just with ourselves it may mean that nothing else really counts, that beside our profit or success everybody else and everything else can go jump in the lake. But the words need not have that meaning.

1. There has been a lot of sentimental nonesense said and written about unselfishness. A man's first duty to the world is to make the most possible of himself. That means making a real appointment with ourselves. The surgeon, on whom at times we depend for our very lives, lived for years a very selfish life. He gave all his time to learning his profession. The world needs—and desperately—not more good wishes; there are plenty now. It needs men who have given enough painful attention to themselves to learn to do something well.

2. Make "an appointment" with *all* of yourself, with *all* your potential powers, and not with just one part. Many men are like a needle, just as sharp and just as narrow! That means when we follow it through to its conclusion, "make an appointment with God," who has a purpose for our lives. We are a part of him, he is a part of us.

3. An appointment with ourselves is also, in the long run, an appointment with a lot of other people. It is an agreement with those who have invested faith, hope and love in us. We will never overtake the best part of ourselves without serving others, because the really best part of ourselves is what we can do in making our lives count for the lasting good of others.

For the wrong that needs resistance
For the cause that lacks assistance
For the future in the distance
And the good that I can do.

The Age of Accumulation

¶ The fancy phrase above is the handiwork of the research department of advertising agencies. They have figured that men between the ages of 20 and 35 are in "the age of accumulation." That is, those are the years in which they will be setting up housekeeping and furnishing a home and getting started on piling up the material good that a home needs. So the advertisers rub their hands and shout, "Oh, boy, what a bunch of natural prospects for the salesman!"

Now, naturally there is a lot of truth in that—though, of course, such hopes are "prewar stuff." The ten million men in the army and navy are not "accumulating" much! They can, and they have to, move their whole world on their backs, or lug it along in a bag.

But all the accumulations of the years of youth and early manhood are not furniture, autos, and other gear. The early years are also an "age of accumulation" in a broader sense. They are the years of accumulation of the intangible things that count so much in the enrichment and strengthening of life. The question the preacher can ask is, *"What ought one to accumulate in these years, beyond mere things?"* For man is a lot more than a prospect for salesmen.

Here are a few things a man can accumulate in the service. Others will occur to the preacher.

1. Accumulate some *driving momentum,* so that you will not be shoved aside from a worth-while goal by every passing desire. That means, among other things, spiritual resources that come from faith in God, and habits that keep that faith strong and living.

2. Accumulate some *friends.* Not that you can "use" them for your advantage. But people who will be a force keeping us up to our best, instead of a force pulling us down.

3. Accumulate some *worries.* "Great scott, as though I didn't have enough!" will be the answer. And of course no one has to get out a lantern to search out worries. They will turn up! Yet there is solid sense in this suggestion. What we all need is not small worries, or personal worries about how we are coming out, but *big* worries, big things to care about, things that take us out of ourselves into causes bigger than we are, and which let us out of the one-room cell of ourselves. It is true that "the person who is all wrapped up in himself makes an awfully small package." Here the preacher can give his own list of "redeeming worries," things that save life by helping us to lose it.

Finding God in Hell

¶ The Psalms record this striking phrase, "Though I make my bed in hell, behold, thou art there" (Psalm 139:8). That is a striking line. If millions of people are to find God today, it is in hell that they must find him, for that is where they are, in the hell created by war. But how can a man find God in hell, in the environment of evil, where nearly everything seems to deny him?

The answer is that men have found God in the most desperately evil and unpromising places and conditions. Jesus did. He evidently felt on the cross a momentary sense of loneliness, as shown in his words, "My God, why hast thou forsaken me?" But shortly after he found God, even on the cross, for he said, "Into thy hands I commit my spirit."

And men are finding God amid the evil, the slaughter and death of this war.

We find him *whenever we have the conviction of the worth of our souls to God.* No evil situation can change that. A soldier in World War I narrowly missed being hit by a bullet which took his tin hat off. Thinking to have some sport with him, a buddy said to him: "But suppose your head, and not your hat, had been shot off. What would you have done then?" Quickly the soldier answered, "I'd have said, 'Good morning, God.'" He had the New Testament idea!

We may find God in hell, in this war, *in that we find his judgment on sin,* which has caused the war. War is a vivid illustration of that simple but severe truth, "Whatsoever a man soweth, that shall he also reap." It is true of nations as well. Sow greed, hatred, aggression, indifference to justice, and the harvest will be war, as it always has been.

We find God in hell, in the hell of war, *in the noble sacrificial acts which war has brought forth.* These marks of a love that seeks not its own, and does not hesitate to risk and to give life as a ransom for others, are sparks of the divine. God and the divine traits of love and heroism and unselfishness are not absent from the ranks of armies and navies, and men can find God in hell in them.

Men find God in the dark and grim locale of war *by enlisting in his cause,* the large cause of helping him bring in his kingdom of righteousness.

If you feel, as men may well feel, that the place you are in resembles hell, then remember that "Though I make my bed in hell," God is there and you can find him.

Bishop Watterson of Nebraska was once mistaken for a traveling salesman by a man whom he met on the train.

"Do you represent a big house?" he was asked.

"Biggest on earth."

"What's the name of the firm?"

"Lord and Church."

"Never heard of it. Got branch houses anywhere?"

"Branch houses all over the world."

"That's funny. Never heard of them. Is it boots and shoes?"

"No," said the bishop.

"Oh, dry goods, I suppose."

"Well, they call my sermons that, sometimes," the bishop sighed.

—Church Management

Charles Michelson, the veteran press agent of the Democratic National Committee, may or may not have been telling the exact truth. But his expression regarding writing may well be coveted concerning preaching. He said: "I can honestly say that when I had to do any writing, nobody held my wrist!"

And then there may be some merit in the ill-humored remark made from the pew by an irate parishoner: "Anyone who thinks by the inch and talks by the yard ought to be moved by the foot!"

ILLUSTRATIONS

William Jennings Bryan said that at e beginning of his political career he eved that all the good people were mocrats and all the bad ones were publicans. Later he discovered that ere were both good and bad people both political parties. During his er years he said that he was de- ting his energies to getting all the od people into the Democratic Party d all the bad people out of it. In litics that program has merit, even the possibility of the attainment is bject to question.

Christian workers are partisan too. ut they believe that through the ansforming power of Christ anybody n be brought over to their side. hen someone said that there are ore than 7,000 Protestant chaplains the armed forces an amazed listener claimed, "Whew! Don't that beat ll!" "That's the intention," replied e informant. Christ, however, meant at an individual should not only saved *from* something, but saved *r* something.

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Last July there died at 83 a man ho edited a journal of opinion for nostics and freethinkers. Every orning, for half a century, he took six o'clock train from New Jersey r his New York office, and every ening as he started homeward he id, "Well, another day's opposition God."

Few people are as consistently on e wrong side as was he. Even good en occasionally give their benedic- on to the wrong thing before they e the emerging light. Chief Justice arshall did it in the trial of Aaron urr; Andrew Jackson did it when as a Congressman he voted with eleven others against giving President Washington a vote of thanks for his services upon his retirement from the Presidency. Acceptance of Christ's invitation, "Follow me," takes a person from the *wrong* side across to the *right* side.

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Every now and then some crepe-hanger bobs up who seems only waiting to hang the sombre streamers on the door of civilization. While it is true that optimists who once held that moral progress is automatic have come in for some rude shocks, it should be remembered that every time man has taken a hundred strides upward, he has slipped backward some ninety-eight. But he has gained and held the distance of two steps. Yes, the world is growing better, even if civilization does not seem to be holding its gains.

If anyone thinks this is the age of decadence, let him read *The World of Washington Irving* by Van Wyck Brooks. In this interesting work it is revealed that Bishop William Meade reported the College of William and Mary a hotbed of infidelity and "Yale students called themselves Paine, Hume and Turgot, and paid more homage to Man than they did to Jehovah." A Methodist preacher found a Virginian who had never even heard of Jesus Christ, and down at Charleston, S. C., "the Episcopal Convention was always held during the races to be sure of a quorum."

Politics tainted religion as heat does butter. A Federalist parson refused to christen a child Thomas Jefferson, and in Connecticut "old women buried

their Bibles at the news of Jefferson's election, or hung them down the well in the butter cooler." Sectarian intolerance was not only un-Christian, but often inhumane. A young Presbyterian in New York was suspended from church for shaking hands with Thomas Paine, and when at the death of the latter his body was denied burial in any Christian graveyard in New Rochelle, N. Y., William Cobbett was obliged to bury it in his own hayfield.

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Minister of Education Jaime Torres Bodet of Mexico heads a new anti-illiteracy program. Every literate Mexican between the ages of 18 and 60 must teach at least one of his fellow-countrymen to read and write before March, 1946. Suppose each Christian during the year would commit himself to a program of banishing spiritual illiteracy by instructing just one who is unschooled in the Scriptures which are able to make him "wise unto salvation through faith which is in Jesus Christ"!

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A motorist magazine cites the number of American casualties during the first eleven days of the invasion of Normandy, and then offers figures to show that the number of killed and injured in traffic accidents each eleven days averages almost twice that number. As a safety precaution for American motorists, the comparison may be warranted. If we confine ourselves to statistics alone, however, then a victim on the gallows equals a martyr at the stake, and two thieves on their crosses are double the loss of the Central Figure.

Holy Writ does not enumerate casualties in that way. To lay down one's life for a worthy cause is one thing, while to meet death on a joy-ride or running through a red traffic light, or in flight from officers or while the mind is addled with drink, is an inglorious way in which to die. We may be accurate with figures, but erroneous about values. Once a statesman after seeing a cause defeated at an election, remarked, "It is a pity votes cannot be *weighed*, rather than counted." And that holds for deaths during these days of expenditure of toil, blood and treasure.

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Emerson said: "The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire why it was done in that way instead of another."

•

How a person who appreciates and applauds the achievements of those beyond his own denomination is liable to be suspected of a deficiency of piety is illustrated in this story told by *The Sign* about a football game that took place in Belfast between the "hundred per cent Catholics" and the "hundred per cent Protestants." A visiting American who was watching the game applauded when the Catholics made a skillful play, and when the Protestants in their turn scored he again joined in the shouting. At this point an Irishman jabbed him in the back and said: "Good grief, man, haven't you got any religion at all?"

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In *A Talk with Edwin Markham* by Fred Lockley, Oregon journalist, is a passage suitable for the Lenten season. Said Mr. Markham: "This is a dream world we are in, a world that has gone sadly astray, a world of wrong and injustice, a world of defeat and disappointment, a world of sorrow and frustrated plans. But, remember, this is not the real world; the spiritual is the real world. Here we struggle upward and fall back; we battle with

evil. The social chaos of this world brings our best endeavors to naught, but in the next world, in the invisible world beyond us, we shall see the fruition of our desires and the development of our dormant powers. We could make heaven here on earth if we could make the law of love universal. The unselfish life is the heroic life. In heaven there will be no square pegs in round holes."

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In a New Hampshire store this sign was recently displayed for the benefit of customers vexed with rationing: "We're short of nothing we've got." What wares does the church have on hand? Several years ago L. P. Jacks said, "It is the weakness of our churches to spend too much energy in discussing delivery of the goods, and too little in producing them." Is the church short on influence of the type Jesus described as a sort of salt of pronounced seasoning and preserving power? Has it oil in its lamps to light the way into the rather dark future? Jesus never expected the church to ration nor offer substitutes for the products with which he so amply supplied it.

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One day Voltaire said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it."

Setting to his task, he openly ridiculed Sir Isaac Newton. One day Newton made a prophecy based on Dan. 12:4 and Nahum 2:4 when he said, "Man will some day be able to travel at the tremendous speed of 40 miles an hour."

Voltaire replied with, "See what a fool Christianity makes of an otherwise brilliant man, such as Sir Isaac Newton! Doesn't he know that if man traveled 40 miles an hour, he would suffocate and his heart would stop?"

Twenty-five years after Voltaire died, his home was purchased by the Geneva Bible Society and became a Bible storage building, and his printing press was used to print an entire edition of the Bible.

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Luigi Tarisio, says W. Y. Fullerton, was found dead one morning with scarce a comfort in his home, but with 246 exquisite fiddles, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years.

Yet how many of Christ's people are like old Tarisio! In our very love to the church we fail to give the glad tidings to the world; in our zeal for the Truth we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?

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Nine women were seated as Representatives at the opening of the 79th Congress on January third. While they arrived on Capitol Hill under their own steam, their presence was made possible because the pioneers of women's rights went before them, facing ridicule and leveling the barricades of prejudice. No woman ever ventured into a public meeting to hear political issues discussed until Sarah and Angelina Grimke of Charleston, S. C., members of a cultured slaveholding family, came North as exponents of emancipation to lead the way.

Later, in 1845, the Reverend Samuel J. May preached a famous sermon in Syracuse pointing out that women

would never have their wrongs redressed until they took a hand in the making and administering of the laws. For expressing his convictions on freedom, he had been mobbed and burned in effigy in that same place fifteen years before. For years he was the only man who ventured to attend the National Woman Suffrage Convention in Washington where Elizabeth Cady Stanton, Lucretia Mott, Susan B. Anthony and Victoria C. Woodhull flayed the nation's absentee law-makers. And so the vanguard opened the way to the ballot box for their sisters, and now nine Congresswomen help enact the very laws governing the opposite sex that so long limited their powers.

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Clinging desperately to their small raft, two shipwrecked sailors were tossing hither and yon on the wild, wild waves. One of them finally weakened, and, in trembling accents, started to pray:

"O Lord, I know I have broken most of these commandments, and have done some things that were wrong, but if I am spared, I will—"

A violent shaking interrupted him at this point, and his mate shouted into his ear: "Hold on a minute, mate. Don't commit yourself. I think I see land."

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Alexander the Great had a soldier in his army who bore his own name, but was a great coward. The emperor, enraged at his conduct, said to him, "Either change your name, or learn to honor it."

•

Some people would rather argue than believe. One such stepped up to Henry Ward Beecher and said: "Sir, I am an evolutionist, and I want to discuss the question with you. I am also an annihilationist. I believe that when I die that will be the end of me."

"Thank goodness for that!" replied Mr. Beecher as he walked away.

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Dr. Halford E. Luccock tells this: A minister recently sent a number of books, among them a copy of the New Testament, to be rebound. He was surprised on the return of the books to find on the shelf back of the New Testament a label in gilt letters, "TNT." There was no room to spell out "The New Testament," so the bookbinder inscribed merely the first letters of the three word, "TNT." How appropriate!

•

Frederick Douglas said that when he was a slave he prayed seven years for liberty, but received no answer. Then it occurred to him that he must answer his own prayer. And, when, with his eyes fixed on the North Star, he prayed with his *legs,* his prayer was answered.

•

When the redoubtable Captain John Smith was exploring the Potomac, he and his little band were starving, although the waters abounded in fish. In his diary he made this entry: "For want of netts wee attempted to catch them with a frying pan, but found it a bad instrument to catch fish with." Just as when Jesus called Peter and Andrew to become fishers of men, so now the size of the haul depends upon the "instrument" used.

•

During the depression a speaker at a business men's luncheon tacked a large white sheet of paper on the wall and with his pencil made one single dot. "What do you see, gentlemen?" he asked. A man in the front row squinted, and said, "A black spot." Then the lecturer drew his lesson about myopic creatures whose eyes are blind to the great fair stretches

life. Of course there was a black spot, but its dimension was infinitesimal as compared with the vast area of whiteness.

Certain spies of Moses and Aaron peeped into Canaan, and each saw some black spot—a walled city, an armed tribe, a band of giants—and they took to their heels. But Joshua and Caleb saw the whole panorama—a land flowing with milk and honey." To them it beckoned as the proving ground of hope and courage.

In this day when certain people are pointing out the black spots, it is a good time to talk as Jesus did about the great spaces that are bright with opportunity and promise.

•

At a dinner in Washington recently, Senator Clyde R. Hoey, the new Senator from North Carolina, told of driving along a road where he came upon a Negro minister standing in front of his church. "How many members in your church?" asked the Senator. "Fifty, sir," replied the preacher. "And how many are active members?" was the next inquiry. "Fifty active members," was the preacher's reply, "Twenty-five active *for* me and twenty-five active *against* me."

•

D. L. Moody is said to have once returned from a meeting with a report of "two-and-a-half conversions."

"Two adults and a child, I suppose?" queried his host.

"No, two children and an adult," said Mr. Moody. "The children gave their whole lives. The adult had only half of his left to give."

•

Here is the testimony of Sir Isaac Newton, noted English scientist, confirming the promise that God will draw near to him who draws near to God: "I can take my telescope and look millions and millions of miles into space, but I can lay it aside and go into my room, shut the door, get down on my knees in earnest prayer, and see more of heaven and get closer to God than I can assisted by all the telescopes and material agencies on earth."

•

There is a story about Daniel Webster, who, upon meeting a lad on a New England village street, tipped his hat. Asked why this deference, he replied, "I did so when I thought of the wonderful possibilities wrapped up in that little brain and what it might unfold in its generation."

Of course, there is nothing juvenile about our fighting men, but most of them are swallowed up in a vast sea of anonymity. They wear the same uniform, have the same occupation, eat the same fare and occupy the same billets. Among the millions, however, there may be a few who, though now driving jeeps, may some day sweep down Pennsylvania Avenue to the White House in the shining, crested presidential car. Others who perhaps now are swabbing decks and sloshing through mud will be lined up nine strong in their black robes on the bench in the great marble Supreme Court Building on Capital Hill. Yes, these youngsters who are now taking orders will one day not too far distant be giving orders in Congress, in national political conventions, as the heads of corporations, labor unions, church organizations and universities. Daniel Webster tipped his hat to a schoolboy when he contemplated the possibilities wrapped up in his brain. The hat-tipping to distant GI Joe, so far as civilians are concerned, must await his return. But chaplains, and those working with them, can have a lot to say about what he is wrapping up in his heart and what it may "unfold in its generation."

PERSONALS

On his way to the Pacific theater of operations (see page 20) CHAPLAIN D. WORKMAN, Navy Chief of Chaplains, paused in San Francisco long enough to make a parting appeal to the churches. Stating that the Navy needs 3,232 additional chaplains by July 1st, he said: "The nation's churches must prove themselves the equals of industry, which has produced fantastic totals of war material, by furnishing the clergy to minister to fighting men's spiritual needs."

The War Department has announced the following changes effective February 1, 1945: "CHAPLAIN ROY H. PARKER, formerly in charge of Plans and Training Division, is now the Officer in Charge of Personnel Division, Office Chief of Chaplains; CHAPLAIN MAURICE W. REYNOLDS, formerly at First Air Force, Mitchell Field, New York, is now Commandant of the Chaplain School, Fort Devens, Massachusetts; CHAPLAIN WILLIAM D. CLEARY, formerly Commandant of the Chaplain School, is now in charge of Plans and Training Division, Office of Chief of Chaplains; CHAPLAIN WILDAN R. TUTTLE, formerly assistant in the Office of Technical Information, Office of the Chief of Chaplains, has been transferred to the Army Service Forces Training Center, Fort Lewis, Washington.

CHAPLAIN REYNOLDS (Congregational) served with the Eighth Air Force in England prior to assignment with the First Air Force. CHAPLAIN CLEARY (Roman Catholic) served as Commandant of the Chaplain School since its reactivation in March, 1942. CHAPLAIN PARKER (Baptist, South) served as Theater Chaplain of the North African Theater of Operations until February, 1944; since his return he has served as officer-in-charge of the Planning and Training Division.

CHAPLAIN GYNTHER STORAASLI has been appointed Air Chaplain, and will supervise the activities of all Army Air Forces chaplains at home and overseas. He succeeds CHAPLAIN CHARLES I. CARPENTER, who will leave shortly for an important assignment abroad.

Chaplain Storaasli (Lutheran) was until recently director of the AAF Chaplain Transition Conference Course at San Antonio, Texas.

CHAPLAIN FRANK W. SPRAGUE has sent to the Waldensian Community in Florence, Italy, 100,000 lira, a gift from American Protestant soldiers and members of the Waldensian sect in various parts of Italy.

At the dinner of the National Committee for Christian Leadership, Hotel Statler, Washington, D. C., January 23, DEPUTY CHIEF OF ARMY CHAPLAINS GEORGE F. RIXEY gave the invocation. A prayer was offered by CHAPLAIN ERNEST L. ACKISS, USN, and remarks were made by CHAPLAIN CLIFFORD M. DRURY, USNR, and CHAPLAIN STANTON W. SALISBURY, USN.

The Witness, published in New York City, carried on the cover of its January 11 issue a picture of CHAPLAIN CHARLES G. WIDDIFIELD and a native altar boy of the South Pacific.

Judging from a communication from CHAPLAIN E. W. MAROHN, things have been interesting for him in France. He says: "Although the Lord took care of things that morning, I nevertheless had to stop several times during the service to let a couple of artillery barrages have their way. I found it useless to outshout them."

At the Silver Anniversary Conference on Ministerial Training held at Garrett Biblical Institute, Evanston, Illinois, December 27-29, 1944, CHAPLAIN EBEN C. BRINK, of the Office of the Chief of Chaplains, spoke on the subject "Making the Gospel Effective with the Returning Soldier." Brink is author of the book *And God Was There*.

CHAPLAIN HAROLD BARRY, with the Fifth Army in northern Italy, reports that many Yanks have been attracted to the Red Shield canteen of The Salvation Army in Florence where a five-piece orchestra is heard and

ere 7,500 cookies and pastries are baked d served daily.

☆ ☆ ☆

CHAPLAIN RALPH J. SMITH, formerly of n Antonio, Texas, received in France a x from Edwin H. Haner, Port Huron, chigan, accompanied with this instruction: ne half of one square foot of good United tes sod. If dry, moisten. Plant on the ve of a U. S. soldier buried in France."

☆ ☆ ☆

CHAPLAIN KARL G. KUMM, to whom the se frequently sings even when the going toughest, contributed a poem, "Ode to fi Nella," to a recent issue of *The Church-n.*

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High tribute to the work of American aplains is found in an article by Charles y Goff, of Chicago Methodist Temple, in e January issue of *Coronet.*

☆ ☆ ☆

CHAPLAIN WARREN WYETH WILLARD, author the volume, *The Leathernecks Come rough,* is on a tour recruiting chaplains the United States Navy. He spent twenty-o months with the Second Marine Division.

☆ ☆ ☆

Since January 1, 1945, the War Depart-nt has announced the following casualties ong Protestant chaplains:

Killed in Action or Died of Wounds: EDWIN HAMPTON (Church of Christ), CLYDE E. MBALL (Methodist), THOMAS H. REAGAN Baptist).

Deaths—non-battle: GEORGE F. SLATER resbyterian, USA).

Missing in Action: HARRY W. ALEXANDER resbyterian, US), GEORGE A. CURTIS (Dis-les), MARK R. MOORE (Nazarene), SAMUEL NEEL, JR. (Methodist), DONALD R. STON-ER (United Lutheran).

Wounded in Action: JAMES H. DICKINSON Baptist), CLARENCE S. DONNELLY (N ptist), CARL A. HECKMANN (Lutheran, S.), CLIFFORD INGLE (Baptist), MICHAEL KIPPENBROCK (Episcopal), JOHN H. KOCH nited Lutheran), EDWIN M. MATHISON ethodist), ARTHUR E. MILLS (Christian), WARD K. ROGERS (Lutheran), ROBERT G. LIE (Methodist), MASAO YAMADA (Con-gational Christian.)

BOOK NOTES

Beyond the Sunset. *By William Oliver Stevens. Dodd, Mead & Co. $1.50.*

HERE is a little book that many chaplains will find inspiring reading during the Lenten and Easter season. Thoughtfully written by a former Professor of English at the U. S. Naval Academy, it seeks to bring in all the pros and cons on immortality, yet leaves the reader with the satisfying conclusion that "each of us is not merely a more or less intelligent physical organism but an indestructible soul."

No chaplain needs to be told that of all messages he can bring to men facing the very imminence of death, a clear exposition of the facts of immortality are first in importance. This little book can be of prime assistance in clarifying that message.

Toward an Understanding of Europe. *By Ethan L. Colton. Association Press. $1.*

OUT of long and intimate familiarity with the long-range and complex problems of Europe the author presents here some vital information to any who are eager to understand "that turbulent mixture of political hopes, religions, economic needs, cultural traits and national traditions."

Dr. Colton declares at the outset that his book primarily aims to provoke purposeful thinking about how the pieces of broken Europe are to be fashioned together to present war-sick humanity with fair prospects of enduring peace.

Say Yes to the Light. *By Alan A. Hunter. Harper & Bros. $1.50.*

HERE is a plea addressed to the individual to take the teachings of Jesus seriously, to apply these principles to his daily life, to be willing to "bet his life on God." Carefully blending the scientific and the spiritual approach, Dr. Hunter makes a compelling case for a more vital and potent and daring approach to the demands of the Christian life.

FINALLY, BRETHREN . . .

The Editor has the last word

WITH THIS ISSUE of THE CHAPLAIN we conclude six months of experiment in supplying all your needs according to our strictly limited riches in editorial acumen. It has been a most interesting experience for us, and, judging by your correspondence, of some slight assistance to you.

But we want you to know we direly need your continued counsel. We were not fooling when we announced in the prospectus of this journal that every one of you was being appointed a member of our editorial board.

By this time you will have had an opportunity to judge just how relatively useful are the various features we've introduced. Therefore, at this point we crave your advice as to departments you would like to see expanded, what features you think might be contracted or completely dropped without serious loss, and any new sections you would like to see added.

We have no hankering to use up scarce and valuable white space with something that does nothing to you and for you. We have no pet idea which cannot be junked, no sacred cows that cannot be put out of their misery, the moment it appears that the majority of you get no great aid from them.

To help us gain a better idea of what features are most useful to you, how about doing us the favor of thumbing through the past few issues and checking those departments you like most and marking those you would nominate for oblivion?

Generally speaking, we have allote the following features approximate the following space: two "lead" art cles on Christian world affairs, 8 page full-scale sermons, slanted towa GI's and readily adaptable to yo uses, 12 pages; articles by chaplai on work methods, 12 pages; Idea E change, 5 pages; Thought-Starters, pages; Sermon Outlines, 2 pages; Se mon Illustrations, 4 pages.

However, in order to get in Pe sonals (news items about chaplains Book Notes, Hymn Stories, Bullet Brighteners and other such brief fe tures for which you have indicated fondness, we have to cut somewhe The question is: *Where?*

AND WHILE we're on the question things you can do to help us, we ca resist making this request once agai *please notify us immediately of a change of address affecting you.* O of our toughest problems these da is that of keeping tabs on chaplai who seem to depart from their static or bases or ships (and even ser numbers) with all the mystery Enoch, who "was not, for the Lo took him."

It is somewhat disconcerting to to discover (as often happens) that have been sending materials to chaplain at a place which has n known him for lo, these many mont

Gentlemen, *please:* if you are ev faintly interested in keeping us out a suicide's grave or away from a ha kiri sword, give us that address!

Navy Hymn

ETERNAL FATHER, strong to save,
Whose arm doth bind the restless wave,
Who bid'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea.

In the above Official Coast Guard Photo, Chaplain Steward Rankin (United Presbyterian) leads in the singing of the Navy Hymn aboard a combat cutter guarding an Allied convoy moving through war zone

In Far-Off Fields

IN far-off fields strange poppies grow,
Between the crosses, row on row,
That mark our place; while in the sky,
The birds, no longer singing, fly,
Mid planes above and guns below.

We are the dead; short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved; and now we lie
In far-off fields.

O, keep our torch of faith aglow!
To banish war; let nations know
That, if aggression's hands untie
The scourge of war, yours will reply,
So long as human blood shall flow.

We are the dead; if to and fro
Across our graves fresh armies go,
We shall not sleep; to us you owe
An end of war while poppies grow,
In far-off fields.

CHAPLAIN GILBERT DARLINGTON

Dedicated to John McCrae, who wrote "In Flanders Fields," the most famous poem of World War I.